The University of Chicago

THE GIANT IN GERMANIC TRADITION

A DISSERTATION SUBMITTED TO THE
GRADUATE FACULTY IN CANDIDACY FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF GERMANIC LANGUAGES AND LITERATURES
1930

By
JOHN R. BRODERIUS

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INTRODUCTION

The earliest treatise specifically on giants, in which Germanic giants are mentioned, is Joh. Georg. Bünzelius' Disputatio de Gigantibus, published in 1698. The author attempts to give a brief sketch of the giants in biblical and classical literature. He quotes a passage from the writings of C. Bruschius, which mention two German giants called Sancimon and Celebrandus.[1] An anonymous work, Ueber die alten Riesen und ihre Nachkommenschaft, published in 1798, treats the giants of the Bible with a view to teaching a moral. It is of interest only in so far as it reflects the general conception, set forth in all the mythologies up to this time, that giants are of an ancient race of extraordinarily large and strong men that has passed out of existence.[2] In 1835 Jacob Grimm's Deutsche Mythologie was published. This work was far superior to any of the numerous books and treatises heretofore written on

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1. Bünzelius. Disputatio de Gigantibus, 1698,XIII,"... Vani potius rumusculi, quam verae alicujus historiae foetum esse dixeris, quem C. Bruschius de Monaster.German. pag.98. verbis exposuit secq. Adduxerat secum Carolus M. Hildegardi suae e CPli duos incomparabilis staturae ac stupendae altitudinis Gigantes, Sancimonem ac Celebrandum, qui ingentia saxa humeris suis ad novum aedificium (Coenobium Campidonense) portantes, voracitate sua immensa, cum Conditrici, tum toti Viciniae admirationi erant, ac risum subinde movebant. Horum alter, celebrandus videl, mortua Domina Hildegarde, in Italiam venit: Sancimon ver Campidoni mortuus in medio Basilicae honorifica sepultura donatus est..."

2. The author classifies giants under three heads as follows:
   I. Hühnen--oder gemeine, natürliche Riesen.
   II. Wahre Riesen, die Könige und Herrscher.
   III. Wigande, die samtlichen mit Vorrechten und adelsbriefen begabten Sterblichen.

mythology.[1]

Grimm was the first scholar to turn to oral tradition as a source for mythological studies. Although now many of his far-fetched etymologies and fanciful interpretations have been discredited and discarded, his work is still of the utmost importance to students of mythology. Here we find the first seeds of all the meteorological interpretations and other fanciful theories concerning the nature of giants, which prevailed throughout the nineteenth century. Grimm believed that giants were the ancient gods of nature. He says, "In some way men, elves, and giants are related to each other as are men, angels and devils. Giants are the oldest of all creatures, and belong to the stone age. Giants and Titans are the old gods of nature."[2] He portrayed giants as a race of men that has perished or is perishing, and found correspondences between the names of peoples and the designations for giants in the various Germanic dialects, e.g. he compares jotunn with Jute, hüne with Hun.

In 1844 Wilhelm Müller tried to formulate a system out of the material in Grimm by combining the German material with the Norse framework.[3] The result was ungratifying. He regarded giants as the personifications of the untamed forces of nature.

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1. P.D.Chantepie de la Saussaye, The Religion of the Teutons, translated from the Dutch by Bert J. Vos, 1902, p.19. His chapter on History of Teutonic Mythology gives an excellent sketch of the development of the various theories in mythological studies up to the end of the nineteenth century.
2. Grimm, Myth. Nachhang. III 150.
3. Wilhelm Müller, Geschichte und System der altdeutschen Religion, Göttingen 1844, p.315.

Among the scholars who were influenced by Grimm to seek material for a system of German mythology in the popular tales, none was more undeservedly successful than Simrock. By forced interpretation of these tales, particularly the fairy tales, he was able to recognize the old myths and the gods. He believed that the giants were the oldest dynasty of gods of a previous stage of development of the human race.[1] K. Maurer shared Simrock's view that the giants are a proof of an original or secondarily developed dualism of Teutonic religion.

Karl Weinhold's essay, Die Riesen des Germanischen Mythus, which was long considered a classic, represents little advance beyond the ideas of his predecessors, although he treats the subject much more thoroughly and methodically. He still believed that giants were the oldest race of gods, and insisted that there must have been a well-developed giant cult, in spite of the fact that he could find no trace of such a cult. On the basis of the etymologies of the giant names in the Edda and other literary sources, he classifies

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1. Karl Simrock, Handbuch der deutschen Mythologie, Bonn, 1853,I,421. Simrock p.422 (den opferempfangenden Riesen, müssen für die ältere Zeit die unfreiwilligen Opfer hinzugerechnet werden, die noch den Sagen den Riesen und Drachen, die oft nur verwandelte Riesen sind, gebracht wurden; gewöhnlich sind das Menschenopfer. Die Helden, welche wir an die Stelle der Götter getreten wissen, stellen diese Opferungen ab indem sie die Riesen besiegen und die Königstöchter, welche das Looss zu ihrer Beute bestimmt hatte, erlösen und freien... Aus solchen Sagen können wir lernen, dass die Götter den Dienst der Riesen beseitigt, und den ihrigen an die Stelle gesetzt. haben. Die Riesen erscheinen demnach als die älteste Götterdynastie, Götter einer früheren Entwickelungsstufe der Menschheit.) Maurer,K. Die Bekehrung des norwegischen Stammes zum Christenthume, II,11-17.

giants under four heads: water giants, air giants, fire giants, earth giants. The mythologies of N.M.Petersen, Anton Quitzmann, and other contemporaries added little to the theories concerning the nature of giants.[7]

The comparative school of mythology, whose pioneers were A. Kuhn and F. Max Müller, popularized the use of the phenomena of nature for the interpretation of the myths of the giants. There arose a multitude of fantastic and entirely untenable theories concerning the nature of giants, which persisted until the end of the nineteenth century. Ludwig Laistner in his Nebelsagen[2] traced the belief in the giants of lower mythology back to the phenomena of storms, mists, and fogs. According to his theory, popular imagination created a visible or invisible mythical being who caused these phenomena. His theory was sound enough as long as he restricted it to tales which dealt specifically with these phenomena, e.g.,the the tale of the giants who smoke tobacco in the mountains of Tirol. He failed completely, however, when he extended his theory to such tales as the Giant Building Master and the Stone in the Giant's Shoe.

The next great work that treated giants fron a different point of view was E.Mogk's essay on German mythology. The

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1. Karl Weinhlod,"Die Riesen des Germanischen Mythus," Sitzungsberichte der kaiserlichen Akademie der Wissenschaften, 1858 XXVI 225-306. N.M.Petersen, Nordisk Mythologi, Köbenhavn 1849,p.58-59. Anton Quitzmann, Die Heidnische Religion der Baiwaren, 1860.

2.Ludwig Laistner, Nebelsagen, Stuttgart, 1860.

3. Eugen Mogk, Mythologie, in Paul. Gdr. III,(1900) p.230 ff. (first published in 1891).

writings of Sophus Bugge had made him distrustful of material derived from the Norse. Accordingly, he subjected these sources to more careful scrutiny than ever before. Lower mythology formed the basis for his studies. He regarded giants no longer as the earliest dynasty of gods, but as demons of nature. He classified them as water giants, wind giants, and mountain giants.

At the same time, the first comprehensive essay of Elard Hugo Meyer in the field of Germanic mythology appeared.[1] He accepted the conclusions of Bugge as to the validity of Norse material and followed both the school of meteorological interpretation and the school of biological and animistic interpretation of myths.[2] He also made use of some of the discoveries of Laistner.[3] He regarded giants as demons of nature and the prototypes of gods and heroes. Here we find giants corresponding to every possible phenomenon of nature: air giants, storm giants, thunder giants, wind giants, summer giants, winter giants, cloud giants, mist giants, water giants, forest giants, night giants, mountain giants, and giants of the subterranean world. The chief value of this work lay in the fact that he had gathered together the material more completely than had ever been done before; his conclusions added little to what was already known, and in most cases were valueless.

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1. Elard Hugo Meyer, Germanische Mythologie, Berlin 1891, p. 116; Mythologie der Germanen, Strassburg 1903.p.226.
2. P.D.Chantepie de la Saussaye, The Religion of the Teutons, p.28.
3. L.Laistner, Das Rätsel der Sphinx, 1889; Nebelsagen, Stuttgart, 1879.

Wolfgang Golther also made Lower Mythology his point of departure, but took issue with Meyer's highly artificial system. In general his work consisted of little more than a recapitulation of that of the older investigators.[1] He regards giants as the personification of the crude, untamed, elementary forces of nature, and classified them as water giants, wind and weather giants, mountain and forest giants, in the manner of Mogk. Paul Hermann's essay on Norse Mythology embodied ,for the most part, the results and conclusions of his predecessors. Personification of the hostile elementary forces in the form of demons of all the natural phenomena is the chief idea of his work.[2]

In 1903 Schoning advanced an entirely new, but entirely improbable theory of the nature of giants, He made very little use of popular tradition, and accepted even the most doubtful sources of the Edda as genuine. He based his conclusions on etymologies. Starting from the etymology of jotun, "eater" he developed the theory that all giants are corpse eaters, Likdæmoner, and drew upon such names as Hræsvelgr, corpse swallower, to prove his point. He regarded Jotunheim, the land of the giants, as a kingdom of the dead, and compared it with Hel and Walhalla. Few of his arguments are convincing.[3] Schoning's theory has met with both favorable and adverse criticism. Among those scholars who have accepted his ideas,

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1. Wolfgang Golther, Handbuch der Germanischen Mythologie. Leipzig, 1895.
2. Paul Hermann, Nordische Mythologie, Leipzig, 1903.
3. Schoning, Dödsriger i Nordisk Hedentro, Kopenhagen 1903.

one of the most outstanding is Hans Naumann, who has incorporated them in his Primitive Gemeinschaftskultur. C.W.von Sydow has written the best criticism of Schoning's work. In a most convincing manner he has succeeded in discrediting every argument in its favor. [1] Richard M. Meyer likewise disagreed with Schoning.[2] He advanced some ideas concerning the nature of and origin of giants, which differed considerably from those of his predecessors. He has, however, not been able to throw off their influence entirely. He distinguished between true giants and spirits which have power over various phenomena of nature and may be either dwarfish or gigantic in stature. These spirits are the wind giants, storm giants, water giants, and mountain giants of the earlier mythologists. His classification of the spirits of nature shows a weakness in that the mountain giants do not fit into the system. The author himself points out that they partake more of the nature of the so-called true giants. The dwarves and the true giants form a separate category and have a different origin. They are characterized by their smallness or their great size. From this are derived all their remaining characteristics. But the size in itself is not the determining factor. It is rather the deviation from the stature of man, the natural norm. Great size and dwarfishness are two cases of shapelessness in which

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1. Hans Naumann, Primitive Gemeinschaftskultur, Jena, 1921. C.W.von Sydow, "Jättarna i Mytologi och Folktro," FoF 1919, p. 52-96.

2. Richard M. Meyer, Altgermanische Religionsgeschichte, Leipzig, 1910. p.92-127.

the character of a spirit is revealed even in its nearest approach to human likeness. If these shapeless men are especially strong, they are giants; if they are especially skillful, they are dwarves. Here again the author must admit an exception: there are also dwarves which are endowed with the strength of a giant, e.g., the dwarf Alberich in Laurin.

Further he regards giants and dwarves as counterparts, which, however, are seldom grouped together in tradition. In the scale of beings, the giants are nearer the gods; the dwarves are nearer men. Between the gods and giants there are marriages, but between the gods and dwarves never. This is evidently true in regard to the giants of literary tradition and the myths of the gods, but popular tradition knows nothing of such relationships between the giants and the gods. On the contrary, in the folk-tale giants as well as dwarves frequently seek their mates anong the race of men. This disregard of oral tradition is one of the main defects of Meyer's work. He drew most of his conclusions from the data compiled in the earlier mythologies. His criticism of the ethnological theory of the origin of giants, which is admittedly false, reveals the fact that he had little acquaintance with lower mythology and attached little importance to it. He says, "According to all archeological findings, we have no reason to regard the predwellers of Europe (or in general of the territory occupied by the Indo-Germanic peoples) as giants in contrast to the Germans." Anyone will freely admit this. But archeological remains and the researches of scholars do not create popular beliefs. As a matter of fact, the giants of popular

tradition are regarded as the earliest inhabitants of the land, who have long ago perished or have been driven away by men to the desolate waste lands.

In connection with his criticism of Schoning's work, C.W. von Sydow has written the best treatise on giants.[1] He insists that the material from the Eddas can be used only in so far as it represents tradition. The difficulty in using this material is twofold. In the first place, it has been pointed out that it represents tradition which is essentially Norwegian and Icelandic, rather than that which is common to all Scandinavian countries. The possibility of influences from the Brit-Isles must also be taken into account, although no conclusive proof of such influence has yet been made. In the second place, it must be remembered that the poets changed tradition to suit their fancy, and the tastes of their hearers. It is apparent then, that we can use this material only after we have become thoroughly acquainted with the traditional beliefs. This may be accomplished by a study of lower mythology.

Most tales about giants did not arise from a belief in giants which had already existed, but rather from the necessity of having an explanation for the origin of such natural phenomena as solitary stones, large mountains, and of such structures as very old and large buildings, dams, and bridges. Popular belief could not conceive of these as being the work of men of ordinary size and strength. It was only natural that popular

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1. C.W.von Sydow, "Jättarna i Mytologi och Folktro," FoF 1919,p.52-96.

imagination should invent tales about a race of men who would be large and strong enough to build them. Von Sydow designates these as etiological tales. After the idea of giants became current, other traits were introduced into the tales partly in order to visualize the ideas of giants of the etiological tales and partly in order to satisfy an epic requirement that a hero have as large and dangerous an opponent as possible, so that his victory would be so much more glorious.

When tales of giants were localized, traits from all sorts of elemental beings were transferred to giants. These are secondary and incidental traits which did not belong to the original notion of giants.

The fairy tale portrayed giants as loathsomely ugly and malevolent in contrast to the hero. Thus they acquired an ethically evil character. These traits along with those borrowed from the magic and mystical properties of elementary beings were also transferred to the folk-tale. The heroic tales took essentially the same view of giants as the fairy tale, but because of their more realistic nature, they also took many traits from the folk-tale. The same is true of the myths of the gods. Here the contrast to the powers of the gods produced new traits in the giant. As opponents of the gods their ethically evil traits were emphasized.

The primary belief in giants is to be found in the etiological tales. Many other ideas of secondary nature were added in the process of localization of the tales. All these must be regarded as incidental and not as traits which constitute the character of giants.

Von Sydow's views on giants are by far the most reasonable thus far advanced. Although he has drawn his conclusions in the main from Scandinavian folk-tales, they will also hold for other Germanic tales.

Kaarle Krohn emphasizes the popular belief that giants were men of antiquity who have withdrawn to desolate waste lands.[1] The Old Testament was an important factor in establishing the current belief that men were giants before the flood, In the manner of von Sydow he points out that localization of giants emphasized their elementary character even to such an extent that they became a symbol for a mountain. At the same time they attracted to themselves traits from various localized spirits (mountain spirits). Giants are not to be regarded as real elementary beings. Giants and fairies represent human beings of two closely related types, the ancient and the departed. Both exist in contrast to the men now living. This explanation of giants is not so satisfactory as that of von Sydow, although both have some points in common.

Fritz Wohlgemuth investigated the giants and dwarves of old French narrative poetry. His results show that in the main there are no genuine giants in the popular epic. There are only gigantic heroes which are the creation of the epic tales themselves. Germanic influence brought about a transfer of traits from Germanic mythology and tradition to some of these heroes, particularly to the Christian heroes of the heroic lays. These, then, underwent further literary devel-

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1.Kaarle Krohn, Skandinavsk Mytologi,Helsinfors 1922,9.58

opment. The true giants appear for the first time in the romances. Here the influence of Celtic tradition predominated. Encroachments and influences from one of the three fields upon the other occurred as was to be expected.[1] In a similar manner Ernst Herwig Ahrendt investigated the giants of the middle high German epics. He found that there was no trace of influence on the traits of giants in these tales from the Edda. Some motifs from Germanic popular tradition were taken up, but played a relatively insignificant part in the development of the characteristics of these giants. The German heroic tales exerted the greater influence. To this were added influences from foreign sources, namely French and Celtic tales, Oriental fairy tales, and biblical tales.[2]

Ernst Tegethoff in his article, "Die Dämonen im deutschen und französischen Märchen," does not deal with the problem of the origin of the belief in giants. He looks for typically national traits of giants, dwarves, fairies, witches, elves, and dragons in the popular tradition, fairy tales and heroic tales of Germany and France. He regards giants as the personification of the forces of nature, which are cruel and wild in the highlands, but live on more friendly terms with the people of the plains and the central mountain ranges of Germany He finds the giants of German popular tradition heathenish, elementary, and either friendly,or hostile and easy to deceive according to the region in which the tales are taken down.

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1. Ahrendt, E.H. Der Riese in der mittelhochdeutschen Epik. Rostock, diss. 1923. p.120.
2. Tegethoff, E. "Die Dämonen im deutschen und französischen Märchen", Schweizerisches Archiv (1922) XXIV,157-166.

On the other hand, the giants of French tradition have reconciled themselves to Christianity and are not so much stupid as they are uncouth and obscene.

In the French fairy tale, however, the traits of the giants of German popular tradition appear. In these tales there is nothing of the uncouth or obscene. The German Fairy-tale adds nothing to the picture of the German giant as he is portrayed in German popular tradition. The French heroic tales took traits from German popular tradition and distorted them. The culmination of such distortion is to be found in the character of Gargantua. The German heroic tales again borrowed traits of the giant in the French heroic tales.

The author failed to distinguish between traits of giants which are the property primarily of giants of popular tradition, and those which are borrowed from tales of forest creatures and other mythological creatures, and from fairy tales about giants. He did not present enough material to give weight to his assertions that certain traits are characteristically national. The story of the stone in the giant's shoe illustrates this defect. He designates this tale as belonging specifically to French popular tradition and does not mention the fact that they also occur in Germany. As a matter of fact, this tale is also current in Westphalia, Hanover, and Hesse, in many versions.

A thorough investigation of German and French popular tradition and fairy tales to determine the traits of the giants and dwarves and other mythological creatures of these regions

is necessary before any comparisons can be drawn. Ahrendt has already done this for the epic tales of Germany; Wohlgemuth has done the same for the French material. The mythologies have compiled the material of the Eddas in an easily available form. H.F.Feilberg has made a study of the nis or brownie in Germanic popular tradition, the Scandinavian in particular.[1]

In the following research I shall study the giants in the tales of Germanic popular tradition. The purpose of this study is to determine in the first place what traits of the giants are current in Germanic popular belief, and in the second place, to show the geographic distribution of these traits on Germanic soil. Such a geographic study has never been attempted before. It is hoped that it will throw some light on a number of problems regarding the origin of giant tales and the part that the topography of the regions plays in their creation.

I have taken the material from collections of tales of popular tradition and from periodicals of folk-lore from all regions of continental Europe inhabited by Germanic peoples regardless of political boundaries, and from Iceland and the Faroëse Islands, both of which are closely connected with the Scandinavian countries in their traditions. Germanic tradition in the British Isles is too much entangled with Celtic tradition to permit an adequate treatment of British giants within the scope of this work.

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1. Feilberg, H.F. "Nissens Historie," Danmarks Folkeminder no.18, Copenhagen 1919.

It is possible that I could have found many more tales if I had had access to collections which occur in manuscripts and periodicals not available in America. Furthermore collectors have been much more active in some regions than they have in others. This, too, may cause some distortion of the picture, though it is hoped that the material presented will give an adequate cross-section of Germanic belief in giants.

It is regrettable that there are not more collections that compare in excellence and throroughness with Evald Tang Kristensen's Danske Sagn. Too many of the German collections are little more than selective compilations of tales from other collections. Such duplication is indicated in the footnotes by an equality sign.

§1. Giants make canals, rivers, lakes, islands and mountains.

The belief that giants built the magnificent structures of olden days, or peculiar formations in nature is widespread in popular tradition. Many tales have arisen to explain why these were built or why they were never finished. Giants make rivers, lakes, canals, underground passages and holes in cliffs.[1] Sometimes they remove earth in order to

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1. ICELAND: Þork. no.LXXII (trolls try to dig a channel in one night); Árn.I 189 = And. p.79 (troll makes a river bed by dragging a heavy load over the ground.). NORWAY: NFml II 28 (Jutul wants an outlet to his tarn and tries to make a hole through a mountain. Jutulhölet.); II 111 (holes and passage-ways). Nordland: Nicollaissen p.4(troll makes hole in mountain and inserts huge stones as wedges to split it.). Hamar: NFml II 64 (hews waterway through mountain with one blow of ax). Kristiansand: NFml XIII 32 (makes stairway in cliff because his wife stumbles when she brings provisions). SWEDEN: Halland: SvLm IX 33,no.77 (digs drainage canal to win a maid). Dalarna: Norlind p.579 (lake from moving earth for mountain); p.590. Skåne: SvLm IX 31, no.71 (passage way under water); Runa (1849) p.29,no.10(earth removed to make mountain); SvLm IX 76,no.216. DENMARK: Fyen: ETKr III no.41(makes holes in cliff through which to pass rope to tie up his horse); Jutland: ETKr III no.268 (contest in digging lakes). NETHERLANDS: Bulletin de Folklore II 380. EAST FRISIA: Lübbing p.200 (2 versions). SCHLESWIG: Mü. [1]no.367, [2]no.429(removes earth for a mountain and makes a lake). BRANDENBURG: LkB p.166; p.169 (Devil). POMERANIA: Jahn no. 215 = Haas(W) p.8 (lake); Rosenow no.20 (Devil); Haas(W) p.6; Jahn no.204 = Temme(P-R) no.175 = Haas(W) p.7; Jahn no.348 (Devil). POSEN: E. III no.161. SILESIA: Peuckert p.266 (Devil). THURINGIA: Bechstein no. 283; Sommer no.45 (Devil). SAXONY: Sieber p.206 (Devil); p. 207 (Devil). RHINELAND: K. p.62 = Zaun. II 8 = E. VI no.69 = Schell(B) p.493,no.1 = Hessel(R) no.159. ALSACE: Stöber II no.1. LOWER FRANCONIA: Herrlein no.2 CARINTHIA: Zaun. (N) p.1.

make a mountain, and a large hole that fills with water shows where they removed the earth. Such tales abound in Scandinavia, northern Germany (particularly along the shores of the Baltic), and sporadically in Thuringia, Saxony, the Rhineland, Alsace and Carinthia.

Islands and mountains are also the work of giants, particularly in Scandinavia and northern Germany.[1] A few scattered versions occur also in the Rhineland, Swabia, the Tirol, and Carinthia. In Iceland, a troll, who by exception is friendly

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1. ICELAND: Árn.I 209 = Pow. p.148 (trolls and Vestmannaeyer). FAROËSE ISLANDS: Zs.f.Vk. II 15,no.17 (giant and his wife try to move island); II 21 (giant moves island). NORWAY: Tromsö: Nicolaissen p.1 (R köen). Bergen: NFml I 177 note to p.16 = I 64,no.44 (giantess moves island into fjord); I 73,no.58 (giantess moves island into fjord). SWEDEN: Östergötland: Hofberg p.99 (giant asks visitor if a certain mound still exists); Norlind p.580 (giant plows and throws earth into sea; this forms the island Öland.). Bohuslän: SvLm (1916) p.26 (giant makes a high cliff). BELGIUM: Cock-Teirlinck I no.202 = Wolf(N) p.288,no.184 (Devil scrapes clods of earth from plowshare.). HANOVER: Göttingen: S-M no.161 - Eckart p.132 = Zaun.(N) p.1 (giantess empties sweepings every morning). EAST FRISIA: Lübbing p.218; p.220 (when digging a canal). ALTMARK: Altmärkischer Sagenschatz p.143,no.2; K-S no.126.6 (when playing). HOLSTEIN: Meyer p.14(with the scrape of a foot). HARZ: Sieber(H) p.1. BRANDENBURG: D. III no. 55 = E. II no.130 = Zaun.(N) p.9 = Ranke p.227 = Schwartz no.88 = K-S no.107 = LkB III 166; Schwartz no.38 = Ranke p.226, no.3 = D. III 74,no.58 = K-S no.108 (digs out river); LkB p. 169 (Devil loses earth from shovel; it forms an island.). MECKLENBURG: Bollnow p.21; Schulz no.119; Bartsch no.45 = Krambeer p.158. POMERANIA: Jahn no.204 = Temme(P-R) no.175 = Haas(W) p.7 (digs river or lake). RÜGEN: Haas(B.H.) no.25. ESTHONIA: V. II 9,no.4. HESSE -NASSAU: Lynker no.55; no.37-Hoffmeister no.90 (Brocken); no.36 = Hessler no.187 = Ranke p.225 = Zaun.(N) p.2 (Brocken). SWABIA: Meier no.169.4 (throws out bones). TIROL: Vonbun p.143,no.1 = Alp. no.216. CARINTHIA: Zaun.(N) p.1. RHINELAND: K. p.62 = Zaun.II 8 = E. VI no.69 = Schell(B) p.493,no.1 = Hessel(R) no.159 (Siebengebirge); Hessel no.159 (small peaks between Siebengebirge formed by earth from shovels); Zaun. I 62 (Lass das Wischke nur liegen! Wisseler Dünen); I 65 (Das Wischke will ich gar nicht haben).

to a church, goes out to sea with his wife in order to bring in some islands to add to the church property. As he is pulling and his wife pushing the island, dawn overtakes them and turns them to stone. There they stand as two huge stones near the Vestmannaeyer. In the Faroëse Islands, a giant tries to move some islands together so that he will have more room. When he finds that he cannot move them, he exclaims," If I have brought these islands to the surface, no doubt I can put them under the surface again." He does so, for he does not want others to live on them. An island is sometimes visible north of Vagar. In Bergen, Norway, a giantess tries to pull a huge piece of land into her fjord by means of a rope, in order to block the way of her unfaithful lover to her rival. The rope breaks and the land remains in the fjord as an island.

In Tromsö, a giant wants to bring tillable soil to a rocky portion of the island. The handle of his shovel breaks. He throws the blade on the hilltop, where it still lies, a hundred-foot stone called the Raeka. The handle of the shovel forms a long, flat island known as the Raeköen. The irregular fjords show where he stopped work. In Östergötland, a giant asks a visitor from his former home whether a certain mound still exists. The visitor answers," The chickens have scratched it to pieces." The giant thinks this is very likely, since his wife and daughter made it one Sunday morning, but he is certain that the mounds which he himself made still exist. When a giant's daughter in Brandenburg learns that men will destroy the giants some day, she makes a mountain to prevent them from coming too quickly.

In the Rhineland the people hire seven giants to dig a drainage canal. The earth which they knock off their shovels when the work is finished makes seven large mountains known as the Siebengebirge. In other tales from Sweden, East Frisia, Brandenburg, and Pomerania the earth thrown out by the giant, when he plows or digs a canal, forms a chain of mountains. In another tale from the Rhineland, two giants are making mountains. One of them loses some earth from his shovel. His companion says, "Let the crumb (Wischke) lie." This is the origin of the Wisseler Dünen.

§2. Tales about building castles, churches, dams and bridges.

More complicated are the tales about the building of castles, churches, dams, bridges, walls, houses, barns and mills. The structures round which these tales are centered are either very old, or in ruins. The most interesting literary tale of this kind occurs in the Edda. A giant offers to build in three winters a castle which will provide the gods with a secure defense against the giants. In return he is to receive the sun and the moon and the goddess Freya. The gods agree to his conditions provided that he accomplish the task in one winter. Then the giant requests that he be permitted to use his horse Svamilfari. At Loki's advice the gods grant his request. The giant makes astonishing progress in his work, and now when only three days of the winter remain, the gods become frightened. They threaten Loki with death if he does

not find a way to prevent the giant from fulfilling his contract. Loki transforms himself into a mare and lures Svamlfari away. The giant flies into a rage when he perceives that he cannot finish his task. Thor kills the giant with his hammer. Some time later Loki gives birth to the horse Sleipnir. This story has the same traditional background as the folktales of the giant building master: Jätten Finn in Scandinavia,[1] and Der geprellte Teufel als Baumeister in Germany.[2]

In Scandinavia, Belgium, Westphalia, North Frisia, Saxony, southern Germany, Tirol, Lower Austria, and Transylvania, giants build churches.[3] In northwestern and northern Germany

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1. C.W. von Sydow, "Studier i Finnsägnen och besläktade Byggmästarsägner," Fataburen (1907) p. 65-78, 199-218. (1908) p. 19-27.

2. August Wünsche, Der Sagenkreis vom geprellten Teufel, p.19.

3. NORWAY: Tromsö: Faye p.14 I. SWEDEN: Herm. no.29; FoF VIII 46; Hofberg p.216 (Jätten Rise builds Reseberga Kloster); SvLm VIII 3, p.285,no.836. Hälsingland: FoF (1919) p.99. FINLAND: FSF VII 535 (reward is a church filled with people); 538 (2 versions); 541; 546 (2 versions); 559; 563 (5 versions). DENMARK: Laaland: Thiele I 218. Jutland: ETKr III no.119; 123; 109-113; 116; 117-118; 120; Thiele I 164; JF no.77. BELGIUM: Flanders: Wolf(N) p.206,no.202 = Teirlinck p.153 (no scaffolding). Antwerp: Goyert p.170 (no scaffolding). WESTPHALIA: D. V 113 (giant tears it down in one night). MÜNSTER: Bügener p. 120. NORTH FRISIA: Föhr: Philippsen p.13 = Meyer p.19 = Lübbing p.218. HAVELLAND: E. II no.129 (dwarves build church for giants). SAXONY: Meiche(S) no.564. ODENWALD: Hofmann p.12. BADEN: Baader no.291 = 293. SWABIA: Meier no.172. BAVARIA: Sepp p.537,no.147; Schöppner II no.666 (no scaffolding); no.665; I no.462; I no.30 = Reiser I no.543 (giant helps by bringing stones); Pz II no.81. BOHEMIAN FOREST: Jungbauer p.22. TIROL: Z. no.212 = Scheglmann p.29 = Meyer,M. p.177 = Alp. no.17 = Grimm no.139. STYRIA: Sann p.235 (tower). LOWER AUSTRIA: Baumgarten p.73. TRANSYLVANIA: Müller no.10 (tower); no.17.

the Devil has apparently crowded out the giant in these tales.

The tale of Jätten Finn[1] is restricted almost exclusively

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1. ICELAND: Árn.I 58 (Finnur). NORWAY: Tromsö: Fataburen (1908) p.23 (overtaken by the dawn). Trondhjem: Faye p.14,no. II (Tv ster). Kristiansand: NFml XIII 36 (Skåne. sun and moon or St. Olaf's head); IX 68,no.16 (Finn. sun and moon). NS p.26 (Finn. sun and moon and heart of a Christian). Southern Norway: Fataburen(1907) p.201 (6 versions from Siljord, Hitterdal, Vandsö, Tune, Spangereid, Finsland). SWEDEN: HaR 2no.618 (Bläster. Slätt. 2 versions); SFT V 178 (Skalle. sun and moon); SvLm XIII 1, p.63 = Fataburen(1907) p.205 (Sätt. Sydväst. About church in Norway); FoF (1922) IX 70 (Finn. sun and moon or St. Peter's blood); XIX 70,no.9 (Finn). Norrland: Hofberg p.203 = HaR 2no.618 = Afzelius III 97 (Vind o Väder); Herm. no.6 (Skalle. blood of a man). Ångermanland: Herm. no.5 (Skalle. sun and moon and St. Olaf's head); Hälsingland: Fataburen(1907) p.203 note 3 = SvLm XI 4,no.44. Uppland: Fataburen(1907) p.203 note 4 = Brunius, Konstanteckninger under en resa 1849, Lund 1851, p.446. Värmland: SvLm (1923) p.8 (Eskil. the priest's eyes); Hofberg p.204 (Kinn). Närke: Fataburen(1907) p.203 note(3 tales from Hardemo, Hammar, Kil). Södermanland: Herm. no.8 (Skalle. St. Olaf); no.9 (Skalle. Oxenstjerna's head). Småland: Fataburen (1907) p.200 (tales from Lemhult, Moheda, Berga, Skatelöf); p.203(tale from Nässjö). Östergötland: Fataburen(1907) p.203 (troll Påwel. troll Fille). Västergötland: Fataburen(1907) p. 202 (Piblack. Flink-flott-flank). Skåne: Hofberg p.12 (Finn. moon and sun or eyes of Laurentius); Fataburen(1907) p.65 = Jens Lauritsön Wolf, Encomion Regni Daniae, Köpenhamn 1654, p. 568 (Find. sun and moon or eyes of St. Lauritius. Building master says, "Find, I shall give you no reward until the church is finished."). N.H.Sjöberg, Samlingar för Nordens Fornälskare II 1824, p.180 = Fataburen(1907) p. (Finn, sun, moon and eyes of St. Lars); Afzelius III 98 (Finn. sun and moon and eyes of St. Larise); Fataburen(1907) p.69 (3 recent versions collected by von Sydow). Åland: Fataburen(1907) p.203 note 3 = Mnemosyne, Åbo 1821, p.57 (Killi och Nalle). FINLAND: FSF VII (Skallota and his two daughters); 561 (Tulderrukka. human flesh); 561 (Skrålle. sun and moon); 561 (Sinn Finn. sun and moon and human blood. moonshine and human blood); 560 (Nalle och Mille). DENMARK: Bornholm: Fataburen(1907) p.200 = J.P.Möller, Folkesagn fra Bornholm, Köbenhavn 1867, p.3 (Finj); Zealand: ETKr III no.973 = Thiele I 195(Finn. Esben Snare's eyes and heart); no.971 = no.972. Langeland:ETKr III no.970 (Find); 969 (Find). Samsö: ETKr III no.767 (Find); 974 (Find); Jutland: ETKr III no. 938 (Find. sun and moon and man's heart); 939 (Find);head of a Christian man); 940 (Find); 941 (Find. peasant's eye); 942 (Find. man's eye); 943 (mountain sprite); 944 (Fader Sig); 945 (dwarf); 946 (Find) 947 (mountain sprite); 948 (little man); 949 (little man); 950 (troll); 951 (nis); 952 = 953 (little man); 954 (Find); 955 (mountain sprite) =

to Scandinavia. Sporadic versions occur also in Schleswig, Sylt, and Oldenburg. The oldest version of this tale was recorded by Jens Lauritsön Wolf in his Encomion Regni Daniae of the year 1654. Erik Lassota, ambassador of the Archduke Maximilian , who visited Lund in 1593, refers to the same story. He speaks particularly of the images of the man and woman on the pillars in the crypt of the church. According to his version they are the images of a giant and his wife, whom God turned to stone as a punishment, because they would not permit the church to be built there.

C.W.von Sydow believes that this tale originated in the northern part of Scandinavia, probably Norrland(Jämtland?), Sweden, in approximately the following form: St, Olaf wishes to build a church in Trondhjem. A troll offers to do the work in a short time for a reward consisting of the sun and the moon, or the saint himself. The only way to escape giving this reward is to guess the troll's name before he finishes the church. St. Olaf does not believe that the troll can finish the church in the time stipulated, and agrees to the conditions imposed by the troll. However, when St. Olaf perceives that the work is going on with astonishing rapidity, he becomes anxious and wanders restlessly in the mountains.

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p.21,note 1, cont.(mountain sprite); 956 = 957 = 958 = 959 (Mountain sprite);no.960(mountain sprite); no.962(Find); no.963 (Find); no.965 (Find); no.966 (Find); no.968 (Find); no.975 (Find); SCHLESWIG: Meyer p. , (Vater Eckwatt, Christian blood to drink); Mü.p.602 note to p.299, no.410 (vater Sipp. Christian blood); Mü. [1]no.410 (Faer Zi. Christian blood); Sylt: Mü. [2]no.411 (Dwarf women sing,"Tomorrow your father Finn will come with the head of a man."). OLDENBURG: Str.I no.204 f. g. (Vater Fink in 2 versions). L.AUSTRIA: Kiessling (1926) p. 22,no.18.

Here he hears the cry of a child, and shortly afterward this cradle song: "Hush, hush, my son, tomorrow Skalle, your father, will come with the sun and the moon or with St. Olaf himself."

"Tyst, tyst sonen min,
I morn kommer Skalle, fader din,
Med sol ock måne
Eller St. Olaf själfvan."

St.Olaf hastens to the church and arrives just as the troll is about to put up the church spire. He cries,"Skalle, set the spire straight," - "Skalle sätt, Spiran rätt." The troll falls from the tower and turns to stone.

Variations occur in these tales, according to which von Sydow divides them into three groups: (1) South Scandinavian, (2) South Norwegian, (3) North Scandinavian. The first two groups might very well be considered as one and will be treated as such here for the sake of brevity. This group, then, will include tales from southern Sweden, southern Norway, Schleswig, and Oldenburg. In these regions the troll is called Finn or some variant thereof: Find-vind, Lind-Find, Kinn, Finj, Hinn Finn, Sinn Finn(Finland), Fink-far, Finnen Fager fin, Vatter Fink, Fing fang. In other cases he takes his name from that of the church: Egvad, Ervars, Skate, Spangfar, Tun, Vandsö. Sometimes his name seems to have been invented to fit the rhyme in the cradle song: Si, Sig, Tzi, Zi,Skåne; other names are: Svaerting, Taem, Ben, Michel, Piblack, Flink-flott-flank. Often the child has some name which rhymes with some form of Finn: King, Kjinj, Kinn, Trind. As a rule the building master is unnamed. Note the following

exceptions: Zealand(Esben Snare), Skåne, Småland, Jutland, (St. Laurentius), Jutland(Bödker), Värmland(Eskil), Norway (St. Olaf). He is a priest, monk, bishop, nobleman, or peasant. In Denmark the troll is replaced frequently by a dwarf, little man, or mountain sprite.

In the north Scandinavian group, which includes northern Norway and Sweden (Norrland, Svealand, Småland, Östergötland) the troll is called Skalle. Other names are: Killevigge, Vigge, Påwel, Fille, Kille och Nalle, Vind och Väder, Bläster, Slätt, Tvæster, Fysling, Sätt, Sydväst. The following names occur in Finnland: Skralle, Skallota, Nalle och Kille, Tulderrukka. The building master, if named at all, is called St. Olaf; in one exception to this, he is called Oxenstjerna.

The following variations are noted in the troll's reward. In the tales about the cathedrals at Lund and Trondhjem, Finland, it is the sun and moon. In the south Scandinavian group it is the saint's eyes or his heart's blood. More widely distributed are the rewards of the saint's head, or of the whole saint. The reward of Christian flesh, or of an unborn child occurs sporadically.

Guessing the troll's name is a well-known motif in Germanic popular tradition, particularly in the fairy tales. Titeliture and Rumpelstilzchen, which are probably of Scandinavian origin. This motif occurs also in Vafþruðnismál.

Variations are found also in the ending of the story: North Scandinavian group,(1) troll is killed, (2) troll is captured, (3) troll turns to stone, (4) troll kills himself also in southern Norway). In the south Scandinavian group

the troll leaves a hole in the wall of the church which cannot be filled. This trait also occurs in the tales of Der geprellte Teufel als Baumeister in Germany. In a few Swedish versions, the troll throws a stone at the church. Here the stone, which was the petrified troll in the ordinary form of the story, has become a stone thrown by the troll. In a version connected with the cathedral at Lund, the troll and his wife try to destroy the church. St. Laurentius turns them to stone just as they are about to tear down the pillars in the crypt of the church. Images in churches are often interpreted as those of giants who built the church, both in Germany and in Scandinavia.

A version from Tromsö, Norway, bears a greater resemblance to that of the Edda than the ordinary form of the story, in that the giant has a horse. He and his horse are turned to stone by the dawn just when he is bringing the last load of stone. The following corrupt version comes from Lower Austria: The people pray for the springs to dry up so that the giant cannot continue his work. The giant leaps from the tower of the church and is killed, when he perceives that he cannot finish his task.

Von Sydow traces the spread of this tale from Norrland, Sweden as far south as Småland, and westward into Norway. In southern Norway, Finn replaced Skalle and other variations were introduced. From here it was transmitted by way of Denmark to southern Sweden, where it became attached to the cathedral at Lund, which formed a new center of distribution.

In his article on Norse mythology,[1] von Sydow says that this tale is certainly not of Scandinavian origin, but was imported from Ireland by the Vikings. If this is true, there may be some doubt as to whether von Sydow's theory of the origin of the tale in northern Sweden is correct. Further study of the problem may prove rewarding.

In Skåne, the Netherlands, northwestern and northern Germany, more frequently in southern Germany, Switzerland, Tirol, Carinthia, Austria, and Transylvania, giants build castles[2] or towers. Ruins of these structures may be seen

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1. Fataburen 1919, p.74.

2. SWEDEN: Skåne: SvLm VIII 3, p.284, no.235 (wife throws stones from Germany). NETHERLANDS: Wolf (N) no.9; 10; Wolf (1844) I 36, no.25 = Wolf (N) no.25 (from chronicles). BELGIUM: Limburg: Bulletin de Folklore II 205. Brabant: Cock-Teirlinck I no.138 (founds city). SAUERLAND: Kleib. no.45. EAST FRISIA: Grimm no.322 (house). HARZ: Am Ur-quell; (NF 2, 1898) p.132. POSEN: Strukat p.14. BOHEMIA: Silesia: Kühnau II no.1149. HESSE: Pfister p.37, no.2 = Lynker no.54; Pfister p.37 no.2 = Lynker no.54; Lynker no.46 = Ranke p.228 = Zaun. (H-N) p.60 = Grässe II no.956 (giant pulls up a tree and shoves it through the wall); Hessler no.151 (Devil builds castle for giants who are to fight against Christianity. Giant destroys castle when Christianity wins.). RHINELAND: Zaun. I 301 (Devil); Wrede p.87 (castle or tower to heaven). ALSACE: Hertz p.65 = Stöber II no.1 = Elsassland p.92. SWABIA: Kapff p.35 = Meier no.173 = Wolf (D) no.24 (people of valley build castle for giant. He holds up young man to put last nail in tower.). BAVARIA: Sepp p.514 = Meier no.149.1; Schöppner II no.1121; Pz.II no.315. UPPER PALATINATE: Schönwerth II 265 (tower); Pz.I no.133. BOHEMIAN FOREST: Jungbayer p.21; 22. SWITZERLAND: Lütolf no.457. TIROL: HaR 2no. 597; 1no.435; 2no.556 = Alp. p.33 no.11; Z no.202; Alp. p.14 (house) CARINTHIA: Zaun.(N) p.1. AUSTRIA: Siess p.16; Baumgarten p73 (tower); Kiessling (1926) p.22 no.18; Pöttinger no.110. TRANSSYLVANIA: Müller no.251; 292; 23; 257; 22; 20; 29 (towers); no.28 (found city).

on the mountain tops. In Hesse the building master discovers that the giant has forgotten to put a certain beam in place. The giant pulls up a tree and shoves it through the walls of the building. In Rhineland, Austria, and Transylvania, some divine power destroys the towers which the giants, in their arrogance, try to build to the heavens.

In Germany, the Netherlands, Switzerland, the Devil has crowded out the giant in most of the building master stories. The Devil agrees to build a barn or a house for a peasant before cock-crow.[1] In return he is to get the peasant's soul. When the peasant sees that the Devil is likely to finish his task before morning, he becomes frightened and tells his wife what he has done. She wakes the cock by imitating its crow

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1. NETHERLANDS: Ons Volksleven I 43; II 52. BELGIUM: Brabant: Cock-Teirlinck I no.232-237. Flanders: Goyert p.148; Wolf (N) p.298 no.186; p.291 no.187. WESTPHALIA: D.V 12 = D. VII 139; K.no.283 = W-H. p.11. Osnabrück: Henn. (Nd) p.93. HANOVER: S-M no.176.1.2; no.167.4; D.VII 1[illegible] (knight lets raven fly from castle; its croaking defeats the Devil.). BRUNSWICK: Voges no.55. NORTH FRISIA: Lübbing p.211. HARZ: Sieber (H) p.8 (castle); Sieber p.206. POMERANIA: E.I no.134 (to put stone on chimney); Jahn no.357; Bl.f.Pom.Vk. X 78 no.6. HESSE: Lynker no.28 = Zaun. (H-N) p. 298 (hidden property, a child to be the reward); Hoffmeister p.174,no.8; Neuhaus p.23. THURINGIA: Wucke no.44; Bechstein no.26 = Bechstein I no.29. VOGTLAND: Eisel no.16. SWITZERLAND: Lütolf no.116; no.472 b.c. TIROL: Z.no.686; 685 (castle). SALZBURG: Freisauff p.541. CARINTHIA: Gräber no.371. BOHEMIAN FOREST: Jung - bauer p.184 (2 versions). BOHEMIA: Lehman-Jandl p.133 no.157.

or the flapping of its wings. The cock-crow saves the peasant, but the Devil leaves a hole in the building that can never be mended. It is interesting to observe that the time element is the decisive factor in cheating the Devil of his reward: in this the devil tale resembles the giant tale of the Edda. This tale occurs most frequently in the Netherlands (Brabant and Flanders), sporadically in northwestern Germany, Pomerania, Thuringia, Switzerland, Tirol, Salzburg, Carinthia, and Bohemia. Variations in the kind of building are restricted more or less to certain regions: it is a castle in Hanover, Thuringia, Tirol; a mill in Brabant, Harz, Pomerania, Hesse, Thuringia, Baden, Bohemian Silesia, Moravia;[1] a wall, dam, or bridge[2]

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1. BELGIUM: Brabant: Cock-Teirlinck I no.238. HANOVER: Meisel no.18. BRUNSWICK: Voges no.26. HARZ: Sieber (H) p.7 = Henn (S) I no.39; Henn (S) I no.39; Grössler no.116. POMERANIA: Bl.f.Pom.Vk. III 158 no.48 (devil hurls mill into stream because miller refuses to let him rebuild it). HESSE: Grimm no.183. THURINGIA: Wucke no.13 (to get soul of first person to sit on millstone. He does it himself.). VOGTLAND: Bechstein II no.284 = Eisel no.15. BADEN: Meier I no.196. AUSTRIAN SILESIA: Kühnau II no.1283 = Peter p.43. MORAVIA: HaR [2]no.623.

2. WESTPHALIA: K.(W) I no.418 (first soul). HANOVER: D.II 27; Henn. (S) I no.33 (wall destroyed during day). GÖTTINGEN: K.no.418 (to get first soul to cross). SCHLESWIG: Meyer p.319; Mü. p.275 (first soul to enter gate of wall). HOLSTEIN: Mü. p.274. HAMBURG: HaR [2]no.616. HARZ: Sieber (H) p.8 = Pröhle no.63 = Grässe I no.521 (God destroys wall); Sieber (H) p.6; Grössler no.67 (to get first living thing to cross). BRANDENBURG: E.II no.140; K.(M) no.203 (2 versions). MECKLENBURG: Bartsch no.564. POMERANIA: Knoop (Stolp) no. 120 - Knoop (H -P) no.123(2 versions); Knoop (Stolp) no.153; Bl.f.Pom.Vk. IV 80 no.32;126 no.54; Rosenow no.67; E.I no.132 = Temme no.233; Knoop (H-P) no.208; 209;254; Jahn no.379 = Bl.f.Pom.Vk. IV 80 no.32 (knight persuades sexton to set clock ahead 2 hours); Temme no.234 = Jahn no.370; Bl.f.Pom.Vk. X 132 no.7 = Asmus no.41; Knoop (H-P) no.252; 253; Bl.f.Pom. Vk. IV 80 no.32 (boy invokes devil and spurs him to build a bridge). WEST PRUSSIA: Behrends p.146;52. ESTHONIA: V.II 83, no.30. POSEN: E.III no.233 = Strukat p.48; Strukat p.50. SILESIA: Kühnau II no.1286; 1322; I no.115. LUSATIA: Haupt

in Pomerania, less frequently in the rest of northern Germany, northwestern Germany, sporadically in Swabia, the Tirol, Salzburg, Austria, Carinthia. The following variation from the tale occurs in Westphalia, Göttingen, Schleswig, the Harz, Hesse, the Black Forest, Lower Bavaria, the Tirol, Carinthia, Lower Austria, and particularly in Switzerland: The Devil demands the reward of the soul of the first living being to cross the bridge or dam after he has finished it. The people cause some animal (goat, dog, cock) to cross first, and thus cheat him of his reward. In Hanover, the Harz, Lusatia, Thuringia, and particularly in Bohemia, a divine power destroys the wall which the Devil builds to encircle some land which he is to possess. Another variation runs as follows: The Devil agrees to build a dam, wall, or tower by the third cock-crow, or by the time a cock of a certain color has crowed. As a

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note 2 p.28 cont.-II no.94 (wall). HESSE: Darmstadt: Enslin p.53 = Grimm no.185 (to get first being to cross bridge). THURINGIA: Sommer no.45; Quensel p.301; 302 (wall). SWABIA: Meier no.176.1. BAVARIA: Pz.II no.24 (before dawn), BLACK FOREST: Künzig p.197 (first soul to cross bridge).LOWER BAVARIA: Reichlin p.60 = Schöppner I 113 (first soul to cross bridge). CARINTHIA: Rappold no.88; 89;90; Gräber no.388 (first soul to cross bridge). SALZBURG: Freisauff p.187; 510 (before miller's wife bears her child)L.AUSTRIA: Leeb I no.44 (first soul to cross bridge); I no.45 (first soul to cross bridge). AUSTRIA: Pz. I no.115; Pöttinger no.114. TIROL: Vonbun p.146 no.4 (first soul to cross bridge); Alp.p.288. no.19 (first soul to cross bridge). BOHEMIA: Dt.Vk.a.d.östl.Böhm X 103 no.169; Pollinger p.125 no.5 d. (God destroys wall); Mittlg. Böhm. (1886) 3,p.206; (1899) 4,p.328; (1879) 4, p.130 no.14 = Sieber p.207 (wall); p.50,no.59 (wall); (1881),4, p. 248,no.52 (wall); Grohman p.277(wall to flood city. Hindered by crowing of cock.). SWITZERLAND: Lütolf p.178,no.114 a-e(the first soul to cross bridge); no.114 f (first soul to cross bridge); Ons Volksleven I p.43 (first soul to cross bridge); Grimm no.336(first soul to cross bridge); HaR no. 615 = Kohlrusch p.136 no.6 I (first soul to cross bridge); p.138 no.6 II (first soul to cross bridge).

rule it is a black cock. Variations occur in the color of the cock: it is black in Pomerania, Oldenburg, the Bohemian Forest, but red in Lower Austria. In Carinthia the Devil drops the stone which he is carrying to block the church door when he hears a black cock crow.[1]

Tales in which the Devil builds a church or tower before cock-crow occur less frequently.[2] They are restricted chiefly

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1. POMERANIA: Jahn no.344 (dam)
Dat is Hân witt, Dat is so vêl as de Hund schitt
Dat is Hân rôd, Dat hat ken nôd
Dat is Hân schwârt, Dat geit mi dörcht Hart.
E I 65,no.128.
Kräh höhnke witt, Du bringst mi Glück.
Krsh höhnke rot, Du bist mi uk no got'
Kräh höhnke schwart, Du bräkst min Hart.
BÖHMERWALD: Jungbauer p.9, no.4 (Teufelsmauer. Weisser Hahn geht mich nichts an! Roter Hahn! Toter Hahn! Schwarzer Hahn, jetzt muss ich davon.) BOHEMIA: HaR 2no.623 (Roter Hahn, Roter Hahn! Schwerzer Hahn, Himmelsbahn); Grohmann p.284 no. 277 (Drops stone when black cock crows). CARINTHIA: Gräber p.284, no.386 (carries stone to black church door. Red cock crows. Stone becomes heavier. Black cock crows. He drops stone.) LOWER AUSTRIA: HaR 2no. 623 (White, black, and red cocks crow. Devils stop building wall when red cock crows.) OLDENBURG: Str. I no.192 a (carrying forest to throw on city). Witte Hahn witt, ick acht bi en. Rote Hahn ro', ick acht di so so. Lets part of burden fall. Swarte Hahn swart, du treckst mi all wedder upt Hart.

2. WESTPHALIA: Henn (S) no.116 (stone to block door before cock-crow). Osnabrück: K.no.33 c = Grässe II no.1021 = W-H p.267. OLDENBURG: Str. I no.192 b = D.VI 47. HANOVER: S-M no.167.3; Henn.(S) I no.30. HARZ: Grössler no.278; no.68 (before midnight bell); Grimm no.200 = Spohr no.2 = Sieber (H) p.5. POMERANIA: Knoop(Stolp)p.52; no.123 = Knoop (H-P) p.71, no. 110; Rosenow no.47; E. I no.133; Jahn no.332 (church in three days).UPPER SILESIA: Kühnau II no.1247 (Devil to build church before cock-crow). LUSATIA: Haupt III no.94 (to build chapel before midnight bell); no.99 (to bring a stone before bell rings at end of service); no.94 (to bring a stone before midnight). HESSE-NASSAU: Hoffmeister p.178, no.13; D. VI 47; D. X 147 (2 versions). VOGTLAND: Eisel no.13. RHINELAND:Zaun.I,71 (to build a tower before midnight); 293 (cloister and hunting lodge). BAVARIA: Pz. I no.227 = Becker p.125. PALATINATE: Kleiberger p.67, no.2. STYRIA: Storm p.95 (to build a tower before a bell rings); Krainz no.203 =

to northwestern and northern Germany, the Rhineland, Vogtland, Styria, Austria, and Carinthia. The Devil agrees to finish the task before the ringing of a bell at midnight or at mass in the Harz, Lusatia, the Rhineland, Styria, and Carinthia In lower Austria and Carinthia he is to receive the soul of the first living being to enter the church. Sometimes the Devil mistakes a church that is being built for a tavern or a hunting lodge, and helps the building master complete his task. When he discovers his mistake, he wants to destroy it, but the workmen appease him by promising to build a tavern or a lodge near by. This tale occurs in Oldenburg, Hanover, the Harz, Hesse-Nassau, the Rhineland, Bavaria, and the Upper Palatinate.

In Iceland, Scandinavia, northwestern and northern Germany, sporadically in the Rhineland, the Odenwald, Switzerland, Styria, Austria, and Transylvania, giants build dams, bridges, or walls in order that they may cross the water without wetting their feet when they go to visit one another.[1] It is

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note 1, p.30,cont. Sann p.242 (to build a tower before a bell rings). CARINTHIA: Gräber no.371 (to build a tower before cock-crow); 372; 373; 387 (to get first soul to enter the church); 386 (to bring a stone to block door of church before black cock crows). AUSTRIA: Moldaschl p.55; Pöttinger p.36, no.12; p.37, no.13 (to get first soul).

1. ICELAND: M. p.47 (troll builds dam to flood fields of men); Pow. p.131 = Árn. I 182 (Jora the troll throws stones into the river as stepping stones, saying,"Here is a jump for a maiden like me, though soon comes the time when a wife I shall be,"); M. p.51 = Árn. I 208 (troll makes stone wall to keep men from travelling in valley); Árn. I 161 (troll wife puts stones in river so that she need not wet her feet). NORWAY: NFml II 68 (bridge); Faye p.15 (2 versions); NFml XIII 29; HaR 2no.609. Hamar: NFml.II 39 (2giants give up building bridge when water gets too deep). Kristiansand: NFml.IV 101 ((giant killed in battle falls into stream. Earth falls with him and makes a dam). SWEDEN: Gästerike: Från Gästerikebygden

interesting to note the distribution of substitutions for the giant: it is the Devil in Southern Germany, Switzerland, the Tirol, Salzburg, Carinthia, and Bohemia: it is a nis, dwarf, mountain sprite and troll in Jutland.

In a few cases the giant's body forms a dam. A giant in Norway is killed in battle. He falls into a stream and

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note 1,p.31,cont. (1923) p.98, no.5 (giants and dwarves make dike for boundary; giants work at night and dwarves during the day).Hälsingland: Herm p.14, no.19 (giant sisters put stone into abyss so that they can reach one another when their common enemy comes). Dalarna: Runa (1844) p.73, no.4 (stone dam). Dalsland: Runa (1843) 4, p.31, no.22.Bohuslän: Hofberg p.78; Göteborg och Bohuslän (1890) IV,p.432. Småland: Norlind p.580 (giantess killed by lightning). Öland: Hofberg p.66. Skåne: FoF VIII 46 (to add to the land). FINLAND: FSF VII 541 (giant and giantess build dam); 541 (2 versions); DENMARK: Zealand; ETKr III no.230; 238;256; Thiele II95 (devil); Andersen p.71,no.374 (troll). Jutland: ETKr III no.120; 231 (nis); 233 (3 versions);,234 (nis); 236 (dwarves); 237; 239; (mountain sprite and his wife); 243 (troll); 241 (troll); 252 (hindered by fog); 255(hindered by fog); 244(troll) 259 (dwarf); Thiele I 224; ETKr III no.240 = J.F. no.73 (mountain sprite and his wife); ETKr III no.255 (troll throws out sweepings). FYEN: ETKr III no.232 (mountain woman); 245 (2 sisters);247 (nis); 248 (troll); 249 (troll); 251 (troll); NORTH SCHLESWIG: Mü. [1]no.56, [2]no.431 = Meyer p.14. WESTPHALIA: D.VII 91 = Uhlmann p.129 (dam to flood fields of men,falls in himself). WALDECK: Curtze p. 217, no.39.1 = Zaun.(W) p.5 (bridge with stone carried on little finger). OLDENBURG: Str.I no.204 (devil). HANOVER: D. VI 100 (builds dam to play trick on men); D. VI 152 = E. XIII 30 no.4 (falls into stream when he tries to hurl stone). HOLSTEIN: HaR [2]no. 603. BRANDENBURG: Handrick p.205 (builds dam for miller); Richter III p.50 = LkB p. 166. HAVELLAND: K.(M) no.141;149. NEUMARK: Engelien no.50 - LkB p.166 = D. XIII 31. MECKLENBURG: Bartsch no.50 = Handrick p.205 = Krambeer p.159 (giant builds weir for miller). RÜGEN: Jahn no.199 II = Grimm p.203 = HaR [1]no.467, [2]no.590; Haas (Rügen) no.68. SILESIA: Zs.f.Vk. XVIII II,no.5; p.6,no.4 (Rübezahl to flood fields); Siebelt p.25 (Devil to flood fileds). HESSENASSAU; Wolf (H) no.42 (bridge or bowling-green); D.X no.50 (formless mass in river is giant's body). RHINELAND: Zaun. I 62 (dams a flood). ODENWALD: Grimm no.19 - Hofmann p.11- Schöppner I no.291. SWITZERLAND: HaR [2]no.611 = Kohlrusch p.738, no.6 II. STYRIA: Sann p.234 (rock walls). AUSTRIA: Grimm no.193 (Devil builds wall); Kiessling (1925) p.57, no. 78 (Devil's bridge). TRANSYLVANIA: Müller no.254.

carries a great deal of earth with him. This forms a great dam which causes the stream to overflow its banks. In Westphalia the Devil tries to hurl a hill into a stream in order to dam the river, for he is angry at the men in the valley because they refuse to deal with him, and he wants to flood their fields. He falls into the river himself, however, and the hill covers him. Similarly in Hanover a giant is about to hurl a stone at a giantess who has jilted him. He loses his balance and falls into the river. His body dams the stream. It seeks a new bed and forms many islands. A giant in Nassau slips from his cliff in his over-eagerness to receive the sacrifice of a pure maiden. His body, a formless mass, lies at the bottom of the river.

§3 Giants tear down buildings and move building materials to another place.

In Norway, Sweden, Finland, and particularly in Denmark and northwestern Germany, there abounds a tale in which a giant tears down the buildings put up by men. Some villagers want to build a church. During the night, a giant or troll tears down what has been built during the day and moves the materials to another place. Here the villagers finally decide to build the church. The giant disturbs their labors no more.[1] In the Tirol, giants tear down with their little

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1. Norway: NFml II 28 (2 versions). SWEDEN: Dalsland: Runa 1843, 4, p.40, no.65. FINLAND: FSF VII 553 (trolls in 3 versions). DENMARK: Zealand: Thiele I 192 (troll); ETKr III no.911-914; no.917-920; no.922-926; no.936-937 (trolls); no.215 (troll is angry at a city because its church has two bells. When the townsmen try to build a wharf, the troll

finger a church which the dwarves are building. Finally the dwarves build the church entirely in one night. Now the giants cannot destroy it, for they have power only over half-finished buildings. No doubt these tales explain the destruction of partially built structures by the wind.

On the other hand, there are some tales from Finland and Denmark in which the giants are defeated in their purpose to build a church.[1] During the night their day's work is destroyed. Finally they decide to build the church elsewhere. They hitch two oxen to a load of stone and turn them loose. Where they make their third stop, the giants build the church.

§ 4 Lakes and streams formed from tears of blood of a giant.

In Northern Germany, sporadically in Norway, Sweden, the Black Forest, and the Tirol, the tears or blood of a giant form a stream or pool of water. In the case when it is the blood of a giant, the water in the stream is red. Stones and the sands are stained by giant's blood. The best-told tales of this kind occur in the region of the Harz

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note 1, p.34 cont. tears it down at night). HANOVER: E.XIII no.45 I; no.45 II. OLDENBURG: Str. I no.258 b = Lübbing p.218. NORTH FRISIA: Föhr: Philippsen p.13 = Meyer,G.F. p.19 = Lübbing p.218. SWITZERLAND: Lütolf no,458 (giant indicates place to build a chapel). TIROL: HaR [1]no. 491, [2]no.612 - Z.no.145 (giants tear down work of dwarves). LOWER AUSTRIA: Kisssling (1925) p.100, no.104 (Devil).

1. FINLAND: FSF 555 (giant's work destroyed). DENMARK: ETKr III no.915 (troll); 916 (troll); 921 (troll); 927-928 (troll); 935 (troll)

Mountains. A giant amuses himself by jumping over a village. His big toe catches on the church spire. The blood he loses forms a pool of red water. Others say that the giant is pursued by his enemy, stumbles over the church tower of the village, falls on his face and breaks his nose, the blood from which forms a pond of red water. Near Göttingen the king of the dwarves hurls the son of his daughter, who has married a giant, at a cliff and locks up the mother in a mountain. She breaks forth from the cliff in the form of a spring, for her mother was a water sprite. The water of the river fed by this spring is reddened by the blood of the giant's son. In the Tirol, the giant Haymon kills the giant Thyrsis. The blood of the slain giant forms a brook, Thyrsenbach, whose water is red as blood. A tale from Dalsland, Sweden, is unusual in that it is the milk from the giant's cows that makes a red stain on anything it touches.[1]

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1. NORWAY: Oslo: Faye p.19 note(giant's tears make stream). SWEDEN: Dalsland: Runa (1843(IV 25, no.1 (milk from cows of mountain giants leaves a red mark). NORTH SCHLESWIG? Mü. [1]no. 69, [2]no.431 = Meyer p.14 (tears). WESTPHALIA: W-H p.55 = D. V 106 = Grimm no.16 (blood); Zaun. (W) p.60 (blood). HANOVER: Göttingen: Henn. (S) I 76, no. 45 (blood reddens spring water). HARZ: Sieber (H) p.4 = Grimm no.325 (blood forms pond of red water in 2 versions); Pröhle p.160, no.414 = Reiche IV 148 = Grimm no.326 = Grössler no.110 (blood). POMERANIA: Jahn no.219; Knoop (.) no,62; Haas (W) p.8 - Rosenow no.38 (tries to drink up Baltic and bursts. Water from his stomach forms a lake). EAST PRUSSIA: Plenzat p.66 (tears). ESTHONIA: V. II 7, no.26 (blood). HESSE: Neuhaus p.12 = Wolf (H) no.71. BLACK FOREST: Künzig p.193 (Devil's tears). BAVARIA: Pz. II no.81 = Sepp p.538, no.147 (blood of Thyrsis). LOWER BAVARIA: Laistner, Hebelsagen p. 151 (opens blister on foot and causes a flood). TIROL: Pz. II 44 = Z. no.212 (Thürsenbach from Thürschenöl or Tursenblut, blood of the giant Thyrsis).

§5. Giants lose sand and stones from their apron.

A giantess or a giant carries stones, sand, or earth in an apron to build a dam, a bridge, or a mountain. The apron strings break or the corner of the apron slips,from the giant's hand. The contents of the apron fall to the earth and form sand dunes or a mountain. In some cases, the giant is crossing a body of water and an island is formed.1

Some tales exhibit wide divergences from the ordinary form of the tale. A giantess in Hanover plays in sand. Her mother calls and she starts in fright. Her apron strings

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1. DENMARK: Zealand: Grimm,Myth. I 443 (island of Hven). Fyen: ETKr III no.260. Jutland: ETKr III no.232; 253; 263; 218; 172 (to destroy church); no.69 (elfwoman); Thiele II 29 (3 versions); 33 = Grimm, Myth. I 443 (Vorsö); Skattegraveren (1884) p.56, no.215. EAST FRISIA: Lübbing p.221. WESTPHALIA: Zaun.(W) p.11 (giantess to bury mother); HANOVER: D.VI 100 (devil); Henn.(S) II 86; 116 (giantess plays in sand. Starts when mother calls). Göttingen: S-M no.162.1; Eckart p.146 = S.M.no.166 (carries stones in wager with devil). ALTMARK: K-S no.126.2; HAVELLAND: K.(M) no.149; D. III no.56. BRANDENBURG: LkB p.166; Richter III 59; Schwartz p.65; K.(M)no.141 = Sturm p.79 = K-S no.127 = LkB p.166 (gathers as much as he can but leaves a pinch too small for fingers); K.(M) no.132 = LkB p.166 (no purpose); Brunner p. 130 (no purpose). MECKLENBURG: Bartsch no.47.1; 44 = Krambeer P.158; 47.2 (devil to cover the land with sand because ruler will not obey him); no. 52. POMERANIA: Jahn no.215 = Haas (W) p.8; Bl.f.Pom. Vk. III 58, no.49; VII 1, no.2; III 143, no.45 (no purpose). WEST PRUSSIA:Behrend I 9, no.4 = Behrends p. 148 (string breaks when giantess dances). EAST PRUSSIA: Plenzat p. 65 (giantess leagued with the devil). HESSE-NASSAU: Lynker no.55 = Zaun. (H-N) p.57 = Hessler p.69. UPPER PALATINATE: Schönwerth II 225 (Kühlübel). LOWER BAVARIA: Woltinger p. 118 (boundary stones). SWITZERLAND: Kohlrusch p. 246, no.2 (witch carries stone in apron to block door of judge who is to punish her for her black arts). LOWER AUSTRIA: Pöttinger no.110 = Kiessling (1925) p.78, no.12.

break. The Devil promises a giant that the city he is building shall become a large city, if the giant's daughter carries two stones to the site of the city, but it shall be only a village if she carries but one. When the giantess brings the second stone her spron string breaks. In Westphalia, a giantess has two wicked daughters. She dies on her way to visit a friend. One daughter wants to let the ravens eat the old woman, but the other fills her apron with sand and sets out to cover the corpse with it. Her apron strings break. A storm comes up and she flees. On dark nights one can hear her groaning and wailing, for she is still trying to get the sand in her apron, although the wind keeps sweeping it away. She will have no peace until she covers the body of her mother. Her sister disappeared and was never seen again. In West Prussia, a giant girl, who has sand in her apron to play with, hears merry music. She begins to dance. As she whirls about, her apron strings break. The sand flies out and forms a circular wall of sand. In Bavaria, a giantess carries the boulders from her father's field with the intention of throwing them into Bavaria. Her apron strings break. She says, "What harm in that? The heap of stones will make an excellent boundary mark." In the Upper Palatinate, a giantess carries a peasant, plow, horses, and field in her apron. Her apron strings break. The place where the field fell is called Kühkübel. In a similar group of tales, the apron (in many cases a sack or a mitten) is torn. The contents go through the holes and form a long sand dune or an island. When the

giant discovers that he has lost most of his load, he throws away the remainder.[1]

The best versions are found in Denmark, Pomerania, and Rügen. A giant in Rügen is vexed because he has to wade through water to Pomerania, so he decides to build a dam. He puts on his apron and fills it with earth. As he passes over a church, a hole is torn in the apron and the earth that falls out makes nine hills. He closes the hole and goes on,

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1. SWEDEN: Dalarna: Norling p.379. Småland: Söderbäck p.129 (sack). Skåne: FoF VII 546 (sack); Runa (1849) p.29, no. 10. FINLAND: FSF VII 546 (sack); 534 (pocket); 545 (pocket). DENMARK: Zealand: Ussing p.166; ETKr III no.238; no.265 (Thor, sack); no.264 (sack); no.261 = Thiele II 37 = HaR [2]no.609 = Grimm, Myth. I 44 (troll carries sand in sack to throw on a city); no.262 (sack); no.266 (sack); no.230 (mitten); no,256 (mitten); Andersen p.71, no,374 (mitten); Thiele II 38 =ETKr II no.257 = HaR [1]no.466 a, [2]no.588 = Grimm, Myth. I 445 (Lars Krands, mitten). Möen: Thiele II 38 (witch). Jutland: ETKr III no.263 = Thiele II 39; ETKr III no.250; 245; 244; 235; 247; 248; 249 (nis, mitten); 243(mitten); 241 (crown of hat), 259 (dwarf; sack); JF no.73 (2 versions); no. 74; Skattegraveren (July -Dec. 1884) p.27, no.211 (sack). NETHERLANDS: Grimm Myth. I 445. Utrecht: Wolf (N) no.526 (lets apron of sand fall). EAST FRISIA: Lübbing p.220 (sack). MÜNSTER: Kleib. p. 85, no.59 = Grässe I no.714 = W-H p.200(Devil,sack tears on cliff). HANOVER: Ranke p.225 = Meissel p.85 = Zaun. (N) p.2 (Brocken). BRUNSWICK: K-S no.167.2 (stones fall through holes in pocket). HARZ: Sieber p.5 (devil carries stone with rope). BRANDENBURG: Sieber (W) p.32. POMERANIA: Bl.f.Pom.Vk. X 133, no.10 (devil); Rosenow no.61 (devil,sack); Temme no. 187 (sack); Knoop (H-F) no.26 II (sack); Haas (H-B) no.32 = Jahn no.198 = Temme no.191 = Uecker p.29 = HaR [1]no.467, [2]no. 590 = Zaun. (N) p.2= Henn (Nd) p.79 = Grimm, Myth. I 443; Haas (H-B) no.26 II (sack). RÜGEN: Haas (B-H) no.26 = Temme no. 190 = Jahn no.199 II = HaR [1]no.467,[2]no.590 =Grimm Myth. I 444. POSEN: Strukat p.52 (Devil's sack tears of churxh spire). LUSATIA: Haupt I no.112 = Kühnau II no.1270 = E.IV no.114 Devil's sack). SILESIA: Peuskert p.265 (Devil loses five manors from sack). EAST PRUSSIA: Behrend p.50 (Devil's sack). HESSE-NASSAU: Lynker no.36 = Hessler no.187 = Hoffmeister no.98 (Brocken). BOHEMIA: Mittlg. N. Böhm. (1880) 1 p.126, no.46. SALZBURG: Freisauff:p.144. TRANSYLVANIA: Müller no.18; no.16 (drops apronful of sand when father slaps her).

but another hole appears in his apron and thirteen small hills fall out. He throws the rest into the sea. This forms a peninsula, but there is still a narrow space between Rügen and Pomerania. The giant dies of vexation and the dam is never finished. A giantess in Pomerania wants to build a dam to Rügen so that she will not get her feet wet. Her apron has a hole in it and a small mountain called Dubberworth falls out. She says, "O, now mother will scold," and holds her hand under the hole and runs as fast as she can. Her mother sees her and calls, "Naughty child, what are you doing? Come, you shall be whipped." The girl becomes so frightened that she drops the remainder, which forms another hill. A troll in Zealand becomes angry at a city. He fills his sack with sand with which to bury the city. On the way the sand runs out of a hole in the sack so that s series of sand dunes is formed. When the troll perceives that he has lost most of his load, he throws the rest at the city. Another giant in Zealand called Lars Krands, whom a peasant had offended, carries sand in his mitten. He covers the peasant's farm with it. The sand that falls through holes in the fingers of the glove forms five hills.

In other versions, the giants empty their aprons, or drop the contents and make hills, dams, or islands.[1] Some

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1. SWEDEN: Svegland: Herm p.5, no.4 (stumbles). Småland: Hofberg p.66 = HaR no. 609 = Grimm, Myth.I 444 (Gogubben åkar). FINLAND: FSF VII p.546 (drops stone from pocket;to destroy church). Jutland: ETKr III p.47, no. 239 (go astray); no.252 (go astray); no.236 (dwarves; they go astray); no,240

interesting variations occur in these tales. In Småland, a giantess carries a stone in her apron to build a bridge over the sound to her sister in Öland. A man shoots a shaft at her. She has to sit down and rest. She rises again and goes on. Then Thor begins to thunder (då hafver gogubben begynt at åka), so that she becomes frightened. She falls and throws down her load of stones. In Jutland, a giant and his wife, or a friend, agree to make a dam or bridge over a fjord. Each is to build from his shore until they meet, but they go astray in the fog. When the giantess discovers this, she throws down the sand she is carrying in her apron.

In East Prussia, a giantess with an apron filled with earth appears in a dream to a man who has been digging for treasure in his yard. She tells him she will cover his farm with earth if he does not desist. She lets the earth fall at the entrance to his yard and tells him that this is to be a warning to him and his descendants. In the morning he finds a large barren hill just outside his yard. In Lower

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note 1, p.39 cont. (go astray); no.234 (go astray). HANOVER: Göttingen: S-M no.161.2 (giantess throws apronful of sand at peasant who teases her). BRANDENBURG: K-S no.43 = Schwartz no.88 = Engelien no.50 = D. XII 31 = LKB p.166; Schwartz no.24 = D. III no.35. MECKLENBURG: Bartsch no.42. POMERANIA: Schwartz no.24 = D. III no.35 Rosenow no.47 (devil); Bl.f.Pom.Vk. VIII 1, no.2 (clods beat out of apron form mountains). EAST PRUSSIA: Schwarzien p.23, no.10 (dream). POSEN: Strukat p.14 (transport stones on ice cakes. Ice melts). ESTHONIA: V.II no.5 (pour sand on city from mitten). BAVARIA: Pz. II no.24 (Devil's wheel cart). LOWER AUSTRIA: Leeb I no.45; no.44 (Devil's wheelbarrow). TRANSYLVANIA: Müller no.16. SWITZERLAND: Schw. Arch.(1899) p.184 (witches stopped by church bells); Müller I 132, no.184 (witches carry stone with rope, stopped by bells).

Austria, The devil overloads his gigantic wheelbarrow in which he carts materials for building a church. When he perceives that he cannot reach the top of a mountain, he unloads part of the burden, which forms a large hill.[1] In Bavaria, the devil is making a dam and brings a mountain on a wheel cart. The dawn overtakes him and he leaves the load.

In Switzerland, witches put boulders in their aprons and carry them up the mountain with the intention of letting them fall on a church. The bells ring and they are unable to move the stone.

Two trolls in Jutland agree to build a bridge. One of them carries earth in the crown of his hat. Some earth falls throught the holes in the crown and forms large mounds. He hears a herdsman shout, and thinking it is the other troll, goes in the direction from which the voice comes. He puts the earth down in the wrong place so that the bridge is never built.

In Hameln, Hanover, and Hesse, there is an interesting variant of these tales: When the giants build the Brocken, they bring the stones from the North Sea in a wheelbarrow. The smaller stones fall through the bottom of the wheelbarrow and form the Weserberge.

In some versions from Thuringia, Vogtland, Upper Hessia, and Lusatia, the devil carries houses through the air in a sack.[2] The houses fall through a hole. That is why the houses

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1. Compare with the tales of the building of the Brocken below, this page.
2. UPPER HESSE: Bindewald p.81; Lynker p.25, no. 30.

in a certain village are so scattered. In Vogtland, the devil says," That is too bad (das ist schade)." Hence the name of the village, Langenschade. In Lusatia he says, "Toje scoda" (das ist schade).The village is called Scoda.

A number of tales merely mention the fact that giants carry stones in their aprons with which they intend to build castles, churches, or bridges; to fill lakes, to move mountains, or to throw at other giants.[1]

Similar tales are current elsewhere in Europe: France, Greece. In France the Holy Virgin or the Fee takes the place of the giant.[2] Substitutions occur also on Germanic soil: Jutland (elf woman, dwarf, troll,nis); Möen,Switzerland (witch); Mecklenburg, Pomerania, Posen, Lusatia, Silesia, East Prussia, Münster, Hesse, Thuringia, Vogtland, the Harz, Bavaria, Bohemia, Austria, (Devil). Substitution of the Devil

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note 2, p.41 cont. THURINGIA: Haupt I 103,note (to je scoda). VOGTLAND: Köhler p.590, no.227 (Langenschade).

1. SWEDEN: Herm. p.5, nr.4 (5versions). Dalsland: SvLm (1923) p.8; Dalia I 1, p.4, no.1 (mitten). Östergötland: Herm. p.12, no.14. FINLAND: FSF VII 563 (2 versions); 544; 561; 547; 560. DENMARK: Zealand: ETKr III no.258; Thiele II 46 = Andersen no.337 (pocket).JUTLAND: ETKr III no.36 (rope and little finger); no.237 (mitten). BRANDENBURG: Spreewald: Schulenberg p.8 = D.XII no.19 = LkB p.166. HAVELLAND: D.III no. 54; E.II no.128. MECKLENBURG: Bartsch no.42. POMERANIA: Haas (H-B) no.27. RÜGEN: Haas (H-B) no.29. ESTHONIA: V.II no.2 (island). RHINELAND: Schell (B) p.183, no.106. BADEN: Zaun. (N) p.9. UPPER PALATINATE: Schönwerth II 65. BOHEMIAN FOREST: Jungbauer p.22. AUSTRIA: Baumgarten p.73. TRANSYLVANIA: Müller p.9 no.10. SWITZERLAND: Kohlrusch p.9, no.3.

2. Grimm, Myth. I 445.

occurs most frequently in the stories of the hole in the sack, particularly in Germany. Substitutions for the apron also occur: Småland, Skåne, Finland, Zealand, Jutland, Pomerania, Posen, Lusatia, Silesia, East Prussia, Lower Hesse, Thuringia, Vogtland (sack); Finland, Brunswick (pocket); Zealand, Jutland, Esthonia (mitten); Jutland (crown of hat); the Harz, Switzerland (rope); Bohemia (doublet); Hanover, Hesse,Bavaria, Lower Austria (wheelbarrow).

§6 Stone in the giant's shoe.

The naïve story of the stone in the giant's shoe abounds in northwestern Germany. It explains the origin of boulders and sand hills. When a giant travels through the land to visit another giant, sand, gravel, or a stone gets into his shoe. When the pressure on his foot bothers him and hinders his progress, he sits down and empties his shoe. The stone or sand remains as a huge boulder or a hillock of sand.[1]

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1. DENMARK: Jutland: ETKr III no.24; 25. SCHLESWIG-HOLSTEIN: Meyer p.13 = Meyer (R) no.79; Meyer p.14 (2 versions); p.41. HAMBURG: E.XIII no.42 ii. EAST FRISIA: Lübbing p.221. OLDENBURG: Str. I no.258 f*; I no.258 g. WESTPHALIA: K. no 18= W-H p.316. Osnabrück: Schirm p.54 = Grässe II no.1029 = W-H p. 250; Schirm. p.98. MÜNSTER: Zaun. (W) p.4. SAUERLAND: Kleib.no.44 = Uhlmann p. 163 = W-H p. 124 = Zaun. (W) p.4; Kleib. no.43. HANOVER: Meissel p. 85; Henn (S) I 146, no.79 = Rustmann p.27 no.16; E. VIII no.106;K-S no.274; Seifert II 10 no.3 = Grässe II no.1101 = Kasselbeer p. 27, no.10 = Weichelt IV no.308; Meissel no.14; Henn. (S) II 48 no.27 = K-S no.290; Henn. (S) I 216, no.114; E.VIII no.104. Göttingen: S-M no.160.3; no. 162.2; Ranke p. 225 no. 5 = HaR [1]no.466b; [2]no. 589 = Eckart p. 157 = Weichelt I 80, no.27 = Grimm, Myth. I 448; K-S no.226 .1 (throws stone from shoe); S-M no. 162.3(throws stone from shoe). BRUNSWICK: S-M no.161.3; Voges no.21;22. ALTMARK: Altmärkischer Sagenschatz p. 144,no.5 = Grimm Myth.I 448 (Christoph); K-S no.188. HARZ: Sepp. 530 = HaR [1]no.466b, [2]no.589 = K-S no.226 = Sieber (H) p.1; Förstner p.163; Pröhle

Of a somewhat similar nature are the following sporadic stories:[1] A jutul or giant in Norway tries to remove the cone of a spruce from his eye with his fingers. He finally succeeds in brushing it out with a sheaf of grain. He crushes the cone between his fingers and says, "Who would have thought that such a little thing could cause so much pain?" The giant king Och of Oldenburg feels something hard between his teeth when he is eating. He spits out a huge boulder. In another version of this tale, the stone falls from his signet ring. King Och thinks he can easily get another one elsewhere. A Finnish giant cleans out the stem of his pipe by blowing through it. A large stone flies out of it to the other side of the bay. In Pomerania, the stones near a lake are the bones which the devil spits out when he eats fish. In Hol-

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Note 1, p.44, cont. (H) no.247 = HaR [1]no. 466b,[2]no.589 = Grimm no.323 = Grimm Myth.I 448; Sieber (H) p.1 = K-S no. 218.1; Grössler no.52; 16; 105; 216; Sieber (S) p.1. KYFFHÄUSER-THURINGIA: Winkler p. 53, no.52. THURINGIA: Büsch p.40 (boots); p.40 (throws stone from shoe); p.48 (throws stone from shoe). ANHALT: K-S p.204 no.226.2; Siebert p. 136 (throws stone from shoe). HESSE-NASSAU: Zaun. (H-N) p.58; Siebert (S) p. 133. VOGTLAND: Eisel no.24. RHINELAND: E. VI no.67 (2 versions); Zaun. I 62 (2 versions. Giant steps into river. Water in shoe forms a pool of water). BLACK FOREST: Baader p.144, no.157 = Künzig p.190 (Devil). LOWER BAVARIA: Laistner p.151.

1. NORWAY: Kristiansand: Faye p. 19 = Grimm, Myth. I 448; OLDENBURG: Str. I no.258d = Ranke p.224, no.4 = Zaun.(W) p.5 (King Och has stone in teeth); Str. I No.258d (stone from King Och's signet ring). FINLAND: FSF VII 55 (stone in giant's pipe stem). POMERANIA: Bl.f.Pom.Vk. X 18, no.15 (devil and fish-bones). HOLSTEIN: Meyer p.318 (Devil).

stein the devil eats too many flour dumplings. He becomes sick and vomits. This is the origin of the stones in the Hüttener mountains.

In another group of tales the giant scrapes mud, clay, or snow from the soles of his shoes. The earth he leaves behind forms a hill.[1] The home of these tales is Westphalia, Hanover, and the Harz Mountains. The same tale is also told in France.[2] It is interesting to note that in this territory we find very few tales about stones thrown by giants. In Göttingen, Anhalt and Thuringia contamination with tales about throwing stones occur in a few versions in which the giant hurls the stone from his shoe.

§7. Giants turn to stone.

Like the dwarves and trolls, the giants shun the light of day. When they are surprised by the dawn, they turn to stone.[3]

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1. DENMARK: ETKr III no.24. WESTPHALIA: Lotze no.32. HANOVER: S-M no.161.2 (note). Göttingen: S-M no.160.3. BRUNSWICH: E. VII no.188 = K-Sno.167.1 = Ranke p.225 = Zaun.(N) p.1. HARZ: Grössler no.232 (earth retains form and size of giant's shoe). EAST PRUSSIA: HaR ^{1}no. 465, ^{2}no. 587. RHINELAND: Zaun. I 62. TRANSYLVANIA: Müller no.11.

2. Tegethoff, Ernst, "Die Dämonen im deutschen und französischen Märchen". Schw. Arch. (1922) XXIV,140.

3. ICELAND: M. p.50 - Árn. I 217 (troll wife); p.50 = And. p.106; p.50 = Árn. I 216 (troll. Kerling); p.51 = Árn. I 211 (karl og kerling); p.51 (þuríðr og þórólfr); p.51 (troll wife); p.51 = Árn. I 208(two night trolls); p.52 = Árn. 210 (troll, trollwife, and stolen cow; Drángey and its two cliffs. Also told about Lambey); Árn.I 153 = Pow. p.122 (troll wife turns to stones when she hears bells ring); Árn. I 159 (Olafur and the troll); I 160; I 192 (skessa); I 209 = Pow. p.148(troll karl og kerling); I 214 (skessa); I 215 = L.F. p.99 (Kerling. Water pails also become stones); I 215 = L.F. p.99 = And. p.76 (night troll); Jonasson p.135 (troll steals man for his Yule feast); þork. no.LXXII (3 trolls overtaken by dawn while they dig a channel). FAROESE ISLANDS:

This trait is current in many tales of Iceland and Norway. Sporadic versions turn up in Sweden. The trait is also well known in the Edda[1]. The circumstances under which the giant is overtaken by the dawn vary considerably. In Iceland the troll and his wife want to have human flesh for their Yule feast. The trollwife fetches water for boiling the victim and the troll sets out to find the man. He captures one after some struggle and carries him home on his back. The man looks around the troll's shoulder and sees the dawn. "Look at what is coming there!" he exclaims. The troll looks and turns to stone. The troll's wife anxiously awaits her husband's return. Suddenly she hears a hideous noise. She sees the dawn and turns to stone also. In another tale they tell of a mysterious being who carries away the people who stay at home on Christmas Eve while the others are at church.[2] One Christmas a maid remains at home and keeps watch. During the night the creature comes to the window and addresses the maiden, praising her beauty. After some conversation the creature mentions the coming of the dawn. The girl answers

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Note 3, p.45, cont. Zs.f.Vk. II 15. NORWAY: Faye p.7; p.14 I; p.15 (2 versions). Tromsö: Faye p.11 (delayed by storm when fishing; . overtaken by dawn). Nordland; Nicolaissen p.3 (giantess, ship, and bottle cases turn to stone); p.4 (troll). Oslo: Faye p.19 note. SWEDEN: Dalsland: Runa (1843) 4. p.38, no.57; p.40, no.165.Bohuslän: FoF VII 54. RHINELAND: Zaun. II 9.

1. Grimm, Myth. I 457 = Saem. 145 b(Atli calls to Hrímgerðr," dagr er nu, hafnar mark þyckir hloegligt vera, þars þú í steins líki stendr.")

2.ICELAND: M. p.52 = Árn. I 208 = Þork no.LXXIV (conversation of troll and maiden in verse).

"Stand and turn to stone and harm no one." When the people return the next morning, they are astonished to find a large stone by the window. The following story is also told in Iceland: A man by the name of Olafur journeys southward. After twilight has fallen he sees a giantess on the road before him. She addresses him with these words: "Are you going south, Olafur mouth? Wrymouth, I would fain warn you, go home again. Blow your nose, wry-face, and return with shame to your own place." He replies, "Oh troll, sitting on Bláfell, all hail! may you fare well." She answers, "Of old, few greeted me so well. Dearest darling, fare thee well." She lets him pass without molesting him. On his return he meets her again. She does not look so formidable this time. She gives him a troll-almanack and says, "If Christ, the son of Mary, had done as much for us trolls as you declare that he has done for you human beings, we should scarcely have been so ungrateful as to forget the date of his birthday." Then Olafur says, "Look eastward! Who rides there on a white horse?" She turns and sees the dawn, and instantly turns to stone. In Bohuslän a man finds a giant asleep and wakens him. The giant gives him a present and says, "If the sun had come upon me, it would have been all over with me." In the Rhineland a giant and a dwarf contest for the possession of a cliff. The first to reach the top is to win. The giant oversleeps, but believes that he will overtake the dwarf anyway. He starts forth with huge strides and has almost reached the top, when the dwarf crows at him and the sun rises. The

giant curses himself and turns to stone. This tale exhibits contaminations from the tale of the giant building master.

In Norway, Zealand, the Altmark, Pomerania, Hesse-Nassau and Styria, giants turn men or other giants to stone by a magic spell or a curse.[1] A giantess in Norway finds that her lover is small, uncouth, and worthless. She spits on him and turns him to stone. A giantess in Tromsö refuses the love of a giant. She turns all his messengers to stone by magic. The giant shoots an arrow at her. In their anger they turn one another to stone by magic. A giant in the Altmark turns a knight's daughter to stone when she refuses him. Only a chaste youth, a Sunday-child, can disenchant her on mid-summer eve at midnight, after he had caught a yellow woodpecker and a black crane and cut off their heads. In other versions of this tale, gods take the place of the giants. On the island of Usedom, Pomerania, a giant princess turns her suitor to a toad and puts him inside a stone. If the stone is split, the toad will again become a giant and do great harm to the people of the island.

In Iceland, Norway, Sweden, Prussia, Esthonia, Thuringia, Bohemian Silesia, Bavaria, and the Tirol, the gods, saints,

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1. NORWAY: Faye p.12 (giantess spits on giant and turns him to stone). Tromsö: Faye p.10 (giantess and her lover turn each other to stone). DENMARK: Zealand: Andersen no.448 (troll strikes horse because it stumbles. It turns to stone). ALTMARK: E.II no.132 (giant turns knight's daughter to stone). POMERANIA: Bl.f.Pom.Vk. II 54, no.4 (enchantress turns giant into a toad). HESSE-NASSAU: E.V no.88; D. X no.85 (giant turns knife and fork to stone). STYRIA: Krainz no.197 -199 (Devil turns man to stone).

priests, and hermits are able to turn giants to stone.[1]

The best-told tales are current in Norway and Sweden. When St. Olaf sails past the high cliffs on which a giantess dwells, she shouts to him, "St. Olaf, you with the red beard, you are sailing too near my wall!"

"S. Olaf med dit röde skiäg,
du seiler for när ved min kjelderväg!"

St. Olaf becomes angry and turns the prow of his ship toward the mountain and answers, "Listen, you old hag, with a spinning wheel and a spindle, here you shall remain and turn to stone."

"Hör du kjerling med rok og med teen
her skal du sidde og blive en steen!"

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1. ICELAND: Árn. I 211 (by a curse); I 164 (Ólafur Kóngur Haraldsson and the trollwife). NORWAY: Bergen: Grimm, Myth.I 455; 456(Hör du Olaf rodeskjäg, hvi seiler du igjennem vor stueväg" "Stat du der og bliv til steen, og ingen dannemand mere til meen!); 456 ("Sig du Mand med det hvide Skäg, hvi splitter du saa min klippeväg?" 'Stat trold nu evig der i steen saa gjör du ei nogen mand meer meen.'). Trondhjem: Faye p.8 = Grimm, Myth.I 457 (St. Olaf changes giant to stone because he tries to prevent the teaching of Christianity). SWEDEN: Värmland: Grimm, Myth. I 455 ("Kong Olaf med dit pipuga skägg, du seglar for när min badstuguvägg." 'Du troll med din råk och ten skal bli i sten, och aldrig mer göra skeppare men.'). Skåne: Hofberg p.12 - Afzelius (1845) p.98 (St. Laurentius turns the giant Finn to stone). Bohuslän: FoF (1918) p.120. PRUSSIA: Behrends p.151. ESTHONIA: V.II 2, no.9 (changed to a tree); 2, no.7 (gods change them to trees); 11, no.6 (gods change revolting giants to stones). THÜRINGIA: Bechstein II no.377 = Grimm no.136 = Quensel p.194 = Bechstein p.264, no.266 (giant's finger grows out of grave and forms a huge stone tower called the Fuchsturm). SAXON-LUSATIA: Kühnau II no.1143 = Haupt I no.93 (hermits turn giants who attack them into ants.) BOHEMIAN-SILESIA: Kühnau I no.242 (captain of robber band and Devil turn giant to stone because he betrays the robbers). BAVARIA: Pz. I no.276 = HaR ^{2}no.642 = Alp.p.34, no.12 (shepherd and giant). TIROL: Vonbun p.143, no.2 (giant turned to stone for his crimes); Z. no.210 = Rebholz p.86, no.166 = Rapp p.143 = HaR ^{1}no. 525, ^{2}no.643 =Grimm no.233.

The mountain breaks asunder and the giantess turns to stone. One can still see her sitting there with her spinning-wheel and her spindle. A similar tale is told of Brynhild and a gigantic hag in the Edda.[1] In Bohuslän a man sees a giant doing evil, and throws a horse-shoe at him. The giant turns to stone and the man dies shortly afterward. It is dangerous to touch the petrified giant. In Prussia the giants disobey the gods and dance on Sunday. The gods change them to stone. The petrified giants stand in a great circle in the midst of which are the musicians. In Bavaria God turns a giant and his wife with their seven children into stone mountains as a punishment for their cruelty. In the Tirol Frau Hitt tells the servant to wipe the mud off her little son with sacred crumbs. A storm desolates the whole region and Frau Hitt is petrified in the midst of the wilderness. When little children throw bread away, people say,"Save your crumbs so that you will not have the same fate as did Frau Hitt."

The following tales do not fall under the preceding classifications.[2] In Dalsland, Sweden, giants carry a ship

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1. Grimm, Myth.I 456.

2. NORWAY: Trondhjem: Fataburen (1907) p.213 - Iduna III p.60 (giant turns to stone when he falls from church). Kristiansand: NS p.29 (shepherdess hurls knife at a huge white sheet upon which a troll is sunning himself. It becomes a huge slab of white quartz). SWEDEN:Dalsland: Runa (1843)4 p.42, no.78; p.46, no.99. Östergötland: Fataburen (1907) p.213 (giant turns to stone when he falls from the church). WESTPHALIA: W-H p.190 (woman crawls up the mountain with her child to beg for its life. They turn to stone, called das hockende Weib). LOWER BAVARIA: Schöppner II no.1130 (giantess has child with a servant. She hurls herself into a river and turns to stone). SWITZERLAND: Kohlrusch p.174, no.4.

filled with silver. They quarrel and kill one another until there is only one left. He is unable to carry the ship alone. He and the ship turn to stone. In another tale from the Dalsland, a giant asks a man for his sack containing a large cheese. The man refuses and throws the sack to the ground, when the giant threatens to kill him. The giant picks up the cheese and finds that it has turned to stone. A giantess in Switzerland comes forth from her cave and calls the people to the defense of the land when invaders come. Internal strife breaks out in the country. When she perceives this, she is petrified with terror. She still stands at the entrance to her cave in the form of a huge stone, called the Giant of the Mountain.

§8 Giants throw stones.

On Germanic soil there are many tales about giants throwing stones across lakes and rivers and from mountain to explain the origin of solitary boulders or heaps of stones in unusual places. Often these stones have deep holes in them which are regarded as the fingerprints of giants.[1] In

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1. ICELAND: M. p.51 (hurls earth into sea). NORWAY: NFml VI 142 (giantess throws a stone); Faye p.118 (2 versions: giant or St. Olaf hurls a spear through a cliff, long stone is St. Olaf's Pül); NFml VI 142 (giant and giantess). Kristiansand: NS p.26. SWEDEN: Småland: Söderbäck p.129 (angered at losing part of load from his sack). FINLAND: FSF VII 547 (3 versions: giant runs aground with boatload of stones, throws stones overboard, or throws boat on the shore); 546 (loses part of load of stone); 539 (hurls rake; imprint of its teeth on mountain); 544 (throws away stones that do not fit in building); DENMARK: Jutland: ETKr III no.82; 84; 106; Thiele II 48; II 77 (across water). Zealand: Thiele II 46; NETHERLANDS: Utrecht: Wolf (N) p.298, no.192 (Devil). HANOVER:

Brandenburg a Giant stubs his toe on a boulder as he walks along the shore of a lake. He hurls the stone across the lake and says, "I have stubbed my big toe. I will hurl you across the lake of Wandlitzsch."

"Hebb ick mii stooten
an miine groote Teh,
will ick dii smeeten
ööwer de Wandlitzsche See."

Incomplete versions without the verse occur in Lusatia and the Altmark.[1] In a few tales from Hesse-Nassau, the Upper Palatinate, Posen, and Esthonia, the giants hurl stones at the sky or at the sun.[2] This story may be a contamination with that

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Note 1, p.51 cont. K-S no.149.2; Grässe II no.1012. SCHLESWIG: Meyer p.17 - Mü. [1]no. 361.2, [2]no. 423.3 (across boundary). HAMBURG: E.XIII 29, no.42 II (across water). HARZ: Pröhle (U) no.103. BRANDENBURG: LkB p.167; Engelien no.5. POMERANIA: Bl. f.Pom.Vk.II 54, no.4; E.I no.34 = Jahn no.210 (across water). POSEN: Strukat p.58 (Devil). SILESIA: Reimann p. 179 (throws stones with great crashes); Peuckert p.344 (on stormy nights). ESTHONIA: V.II 8, no.2. WALDECK: Curtze p.217, no.391 - Zaun.(W) p.5. HESSE-NASSAU: Lynker p.31, no. 41 = Grimm, Myth. p.452; Lynker p.32, no.44. THURINGIA: Busch (T) p.52. VOGTLAND: Eisel no.5 . ALSACE: Stöber II no.1 = Hertz p.65 = Elsassland p.92 (trees and stones from mountains); Hertz p.65 (for building). SWABIA: Krapff p.36. BOHEMIAN FOREST: Jungbauer p.21 (stones into valley when destroying castle). TIROL: Vonbun p.144, no.3 (Devil throws tree across river); Alp. p.10; HaR [1]no. 553, [2]no. 431 (wild man) AUSTRIA: Gebhart p.408 (old woman keeps devil from plowing up mountain. He throws stones).

1. ALTMARK: Altmärkischer Sagenschatz p.146 (Arendsee. No verse). BRANDENBURG: Sturm p. 90 = Brunner p.130 -LkB p.167 = Schwarz no.57 = E.II 73, no.126. LUSATIA: Gander p.16 no.46 (no verse).

2. HESSE-NASSAU: Pfister p.40, no.7 (lightning kills giant). UPPER PALATINATE: Ranke p.224 = Schönwerth II 263.1 (makes holes in heaven; the stars). POSEN: Strukat p.14 (throw stones at sun because it melts ice cakes on which they transport building stones. Holes in the sun). ESTHONIA: V.II 6, no.17 (God throws mountain on giant and crushes him); II 6 no.18 (stone falls back and crushes giant).

of the wild huntsman's shot at the sun-deer.[1] Most of these stories, however, tell of feuds between the giants. They use great boulders to hurl at one another or pile up great heaps of stones to hurl at their enemies.[2] In Norway, Denmark, and

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1. Kuhn,A. "Der Schuss des wilden Jägers auf den Sonnenhirsch." Zs.f.d.Ph. I 92, 106.

2. NORWAY: NFml XIII 29; Faye p.8; NFml II 79. Hamar: NFml II 39; II 64; II 79 (at Jerpe); II 110 (at Jerpe). Oslo: Faye p.18. SWEDEN: Herm p.13,no.15. Norrland: Runa (1845) p.37,no.8. Dalarna: Runa (1844) p.72,no.1. Dalsland: Runa (1847) 4,p.42,no.76 (2 versions); Västergötland: SvLm (1923) p.10,no.7. Bohuslän: Göteborg och Bohuslän (1890) IV 432. Skåne: SvLm IX 30,no.67. FINLAND: FSF VII 535 (4 versions); 550 (3 versions); 548 (2 versions); 548; 544 (Heaps of stones called jättukast by the peasantry, are common in Sibbo. Everywhere in Nyland the peasantry tells of these stone heaps. They are supposed to have served as ammunition to the giants in their feuds with one another, and also to throw down on the ships of their enemies. More than fifty such heaps of stones are cited.). DENMARK: Zealand: Thiele II 45 = ETKr II no.100; Andersen p.64,no.338. Jutland: ETKr III no.93 (stones meet half way); Dania I 148 (Queen Margrete and King Albret); Thiele II 49 (King Og and Jysk Kampe); ETKr III no.66; 102 (mountain sprites); 91; 95; 99; 101; 103-105.1.2.3; 108 (club). WESTPHALIA: Zaun. (W) p.8 (stones meet half way.). MÜNSTER: Bügener p.118 (sand). OLDENBURG: Str. I no. 258 a.g. HANOVER: Henn.(S) I no.102 (brothers); Zaun.(N) p.5 = Ranke p.231 = K-S no. 295 = D. VII 118 (also an ax); K.(M) no.22 (3 versions); Reinstorf p.154 (ax); Altmärkischer Sagenschatz I 167,no.46; 144,no.5. Hameln: Meissel no.18 (spear). Göttingen: S-M no.164.2 = Henn.(S) I no.102. BRUNSWICK: Voges no.26 (spear). ALTMARK: Altmärkischer Sagenschatz p.148; p. 145 = E. VII 117, no.191 = K-S no.156. SCHLESWIG: Meyer p.16; Mü. [1]no. 362, [2]no.424. NORTH FRISIA: Am Urquell (1893) IV 259 = Meyer p.16. BRANDENBURG: Sieber(W) p.31 (heaps of stones to throw at other giants); E. II 72,no.125 = K.(M) no.107 = LkB p.167 = Schwartz no.10. LkB p.167 = K.(M) no.202. Havelland: K.(M) no.149. POMERANIA: Bollnow no.11; Jahn no.207 = Grässe II no.420 = K-S no.26; Bl.f.Pom.Vk. V 164,no.1 = Knoop(Star) no.95; Knoop(N) no.61; Temme(P-R) no.181 = Jahn no.211 (at mountain sprite); E. I 55,no.108. WEST PRUSSIA: Behrend I no.5 (quarrel about ax). ESTHONIA: V.II 209 no.5 (Devil and giant). WALDECK: Curtze p.215,no.35 = Zaun.(W) p.8. HESSE-NASSAU: Lynker no.47 = Zaun.(H-N)p.59 = HaR [1]no.457, [2]no.581 = Pfister p.37,no.3 (stones meet half way); Hessler (continued on next page).

sporadically in Sweden and Hanover, they hurl stones at faithless lovers or at a rival for the hand of a maid.[1]

In single versions from Jutland, Westphalia, and Hesse-Nassau, the giants hurl stones simultaneously. The stones meet half-way between them and fall to earth. This trait suggests the story of Hrugnir's weapon hein and Thor's hammer in Snorre's Edda.[2] These tales are restricted to northern and central Germany,(chiefly Hanover, Brandenburg, Pomerania, Hesse-Nassau, Thuringia, the Harz) Denmark, Norway, Sweden and Finland. It is curious that there are so few versions in the low, marshy country in Mecklenburg, Holstein, Oldenburg, and Westphalia.

In another group of related tales a giant throws stones at men because they torment him or refuse to pay tribute to

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Note 2, p.53, cont. p.47, no.20, Darmstadt: Zaun.(H-N) p.19 (wild man) = Lynker no.94. Odenwald: Wolf(H) p.46, no.67 = Ranke p.233 = E.V 60, no.86. THURINGIA: Witzschel II no.85 = Henn. (T) p.27. Vogtland: Eisel no.24. SAXONY: D.II 86 = Grässe (S) no.60 = Meiche no.566; Sieber p.133. BADEN: Baader p.318, no.252.2. BLACK FOREST: HaR [1]no.453, [2]no.577. BAVARIA: Schöppner I no.148. SWITZERLAND: Lütolf no.460. TIROL: Foltin p.93; Vernaleken no.90 = Alp. p.42, no.19 = Z. no.207 = HaR [1]no.464, [2]no.583 (throws it at mountain of another giant). STYRIA: Krainz no.285 (heaps of stones to throw at other giants). AUSTRIA: Moldaschl p.29 (ax).

1. NORWAY: Faye p.10 (long stone, arrow, falls at feet of girl after passing through a cliff); NFml IX 99; 100 (at bridal procession). Bergen: NFml I 63, no.42; MS p.31. Kristiansand: MS p.119 - p.89; MFk III 110. FYEN: Thiele II 47, MOEN: ETKr III no.98. ALSEN: Mü [2]no.424 = Meyer p.15. JUTLAND: Thiele II 48 (2 versions); ETKr III no.267; no.78-80; no.97 = Thiele II 48. SWEDEN: SvLm IX 35, no.80 (giantess hurls stone at winner of leaping contest for her hand; she and her mother are forced to flee). Halland: SvLmIX 35, no.77 (sees sweetheart sitting on rival giant's lap). FINLAND: FSF VII 547;548. HANOVER: D.VI 152 = E. XIII 30,no.14 (stone at giant maid who jilts him). HESSE-NASSAU: D.X 11 = E.V 65, no.90 (crushes fleeing lovers with stone).

2. Grimm, Myth. I 442.

him.[1] In Dalsland, Sweden, a giantess pursued by a giant commands a peasant not to tell the giant whither she goes. When questioned by the giant, the peasant silently points in the direction taken by the giantess. Some time later the giantess hurls a stone at the peasant to avenge herself upon him. In another fantastic tale from Dalsland a woodcutter who is chopping an old fir tree hears a voice say, "Don't chop!" After continuing with his work for some time, he finds that the tree is hollow. He becomes frightened and runs away. He looks back and sees a giant hurl a glowing iron rod at him. In Norway the giant Tor visits two marriage feasts. At the first one the bridegroom drinks to him from a whole keg of ale, and then offers him the keg. At the second one they offer the giant some ale in an ordinary goblet. In great anger at this treatment Tor strikes the cliff with his hammer so that a

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1. NORWAY: Kristiansand: NS.p.1 (Tor and the marriage feasts). SWEDEN: Dalsland: Runa (1843) 4, p.27, no.10 (man reveals whither giantess goes); p.44, no.87 (giant throws glowing iron rod). Skåne: SvLm VIII 3 p.57, no.213 (troll throws stones at boy who comes to a troll feast and runs off with a beaker). DENMARK: Jutland: ETKr III no.85. Alsen: Mü. no. 362.2 = Meyer p.12 (peasants taunt a giant because he is afraid to cross water in a storm). WESTPHALIA: D.V 57. no.31 (tribute). HESSE-NASSAU: Zaun. (H-N) p.60 (tribute). HARZ: Sieber (H) p.5 (tribute). MECKLENBURG: Bartsch no.50 - Krambeer p.159 - Handrick p.205(hurls stone because he is not invited to baptism and hits baptismal font). POMERANIA: Temme no.187 (Devil demands tribute). SILESIA: Kuhnau II no. 1272 (tribute).RHINELAND: Hunsrück: Diener p.82 = Z.VI 47, no.68 = Zaun.II 89 (tribute). CARINTHIA: Gräber no.386 (Devil demands tribute). DALMATIA: Wolff II 60 (wild man throws stones at well-dressed man). BOHEMIA: Grohman p.213 (peasants tease giant). POLAND: Woycicki p.44. STYRIA: Sann p.238 (wild man throws stones at a maid who has wounded him in the temple with a knitting needle and is running away).

great piece of it falls on the man who offends him. these tales occur for the most part in Germany, with a few scattered versions in Sweden, Norway, Jutland, Alsen, Carinthia, Dalmatia, Styria, and Poland.

Giants throw stones to show their strength, to win the hand of a maid, skip stones over the water for amusement, or play ball with huge boulders which they leave lying about when they have finished their games.[1] These tales are restric-

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1. SWEDEN: Dalarna: Dalarnas Hembygdsforsbunds (1926) p. 89 (play).Dalsland: Dalia Årg.1, 1, p.4, no.1 = SvLm (1914) p.49 (play). FINLAND: FSF VII 543 (play); 544 (play); 550 (Ramunder and giant contest to show strength). Jutland: ETKr III no.82 (contest to prove their strength); no.96 (to win elf maid). WESTPHALIA: K. no.29 (play); Grässe I no.1812 (play); W-H p.252 (play); Zaun. (W) p.4 = Grimm no.16 (play); Zaun (W) p.5 (play). Osnabrück: Schirm. p.98 (pile up stones to play with). OLDENBURG: Str. I no.258g (play); 258a (play). HANOVER: D.VI 152 = E. XIII 30, no.14 (throws barn into river for amusement). Göttingen: Neuhaus p.10 (play). ALTMARK: Altmärkischer Sagenschatz p.144, no.5 (play); Temme p.99,no.11 (to prove strength). BRUNSWICK-HARZ: Voges p.35, no.29 - Pröhle (U) p.38, no.102 - Pröhle (H) p.21, no.35 = Sieber (H) p.1 (to win knight's daughter). HARZ: Sieber (H) p.1 = Henn. (S) II 46. no.25 = D.VII 99 (loser splits stone with sword); Pröhle (U) no.103 (3 giant sisters throw stones to win plowman). SCHLESWIG: Mü. [1]no.363, [2]no.425 (peasant throws stones over house when King Magnies, Niels' son, murderer of King Laward, comes to Joldeland). HOLSTEIN: Meyer p.12 (to show strength). LÜBECK: Meyer p.14 = Duffer I 20 = Deecke p.11 (skip stones over water. Entrance to river dammed). BRANDENBURG: Henn. (Nd) p.81 (pile up stones to play with). MECKLENBURG: Bartsch no.43 (to show strength); no.48 (heap of stones with which giants played). STRELITZ: K-S no.51 - Henn. (Nd) p.8 = LkB p.166 (play). POMERANIA: E.I 56, no.109 (play); Knack-Jacobshagen p.63, no.291 (play); Bl.f.Pom.Vk.III 82 (Devil); Knoop (N) no.61 (strength); Jahn no.339 II (Devil throws stones to show strength). WEST PRUSSIA: Behrends p.40 (fisherman seeks to win the hand of a giantess). HESSE-NASSAU: Lynker no.60 = Zaun. (H-N) p.59 = Hessler no.94 (play); Wolf (H) no.69 (play); Hess.Bl.f.Vk.I 11 (play). VOGTLAND: Eisel no.6 (Devil and his grandmother). RHINELAND: Hunsrück Diener p.82 = Zaun.II 89. SWITZERLAND: Schw.Arch.(1910) p.82 = Müller,I. p.18, no.15 (to show strength). SALZBURG: Freisauff p.144 (into valley). MORAVIA:Müller,W. p.116 (Devil throws stones to win a maiden).

ted mostly to the northwestern and northern part of Germany. Scattered versions occur in Sweden, Finland, Jutland, Swabia, the Tirol, and Lower Austria.

Rumbling noises in the mountains of Brandenburg, Pomerania, Hesse-Nassau, Thuringia, Saxony, Swabia, the Tirol, and Lower Austria are said to be caused by the giants when they play ten-pins with golden balls and golden ten-pins.[1] In Saxony and Lower Austria, the Devil has replaced the giants.

When building churches or castles, a giant hurls his hammer with all his might and builds the next church where it falls.[2] These tales occur mostly in Bavaria and Austria; a single version is found in Jutland. In Pomerania, a giant, wearied of life, hurls a stone as far as he can, goes to that spot, and stabs himself. In Bavaria, the building master hurls his hammer to speed up the building of three castles.

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1. BRANDENBURG: LkB p.167; K-S no.59. POMERANIA: Jahn no.213. HESSE-NASSAU: Zaun. (H-N) p.58 = Hessler no.72; Pfister p.36, no.1. THURINGIA: Quensel p.193 = Bechstein p.248, no.241 = Bechstein II no.346; Bechstein I no.2. SAXONY: Siegert p.138 (Devil). LUSATIA-SAXONY: Haupt I no.91 = Kühnau II no.1144 = Meiche no.568 = Sieber p.133; Grässe II no.855. SWABIA: Zaun. (N) p.3. TIROL: Z. no.215 (balls have peculiar sound). LOWER AUSTRIA: Pöttinger p.140, no.71 (Devils).

2. DENMARK: Jutland: ETKr III no.115. POMERANIA: Jahn no.219 = Temme (P-R) no.182 = Knoop (N) no.60 (stabs himself where stone falls). BAVARIA: Sepp p.543; Schöppner II no. 1121 (throws hammer into air when he finishes building castles.). LOWER FRANCONIA: Baader I no.374 = Zaun. (N) p.9 = Pz. I 243, no.272 = Hoffmann p.12 = Hanke p.228. UPPER PALATINATE: Schönwerth II 265 (tools). SWABIA: Meier no.174 (St. Michel and St. Martin throw stones). TIROL: Z. no.208 (land free from tax); no.220 (gets land within radius of his cast). UPPER AUSTRIA: Gloning p.26 (St. Rupert hurls ax).

When they are finished, he casts his hammer into the air. It falls midway between the castles. In the Tirol, a giant builds a cloister and hurls a stone or a hammer. In another tale the giant gets possession of all the land within the radius of the distance he is able to throw an iron staff.

§9 Tales about throwing stones at churches.

Tales about giants throwing stones at churches are widely known on Germanic soil and exhibit characteristic regional differences. It may be significant that the tales of the giant building master Finn, in Denmark, and the related tales of the Devil as building master in Germany, are current in the same territory and contain the same motif. In the Finn tales the petrified giant becomes s stone hurled by the giant.

Many low German, Danish, and Swedish tales thus explain the origin of a hillock or solitary boulder near a church. Just as the giant is about to throw a stone or a handful of earth, his missile slips and falls to the ground. This is the ordinary form of the tale in the regions where it is most abundant: in northern and western Germany and in Denmark.[1] The rest of Germany knows the same story but replaces

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1. NORWAY: NFml XV 63 (2 versions); Faye p.19 note (troll); NS p.113 - Fylling (Troll, Kjæring shoots an arrow); Oslo: Faye p.18 (2 versions). Kristiansand: Faye p.18 (2 versions); NFml I 177; NFml XIII 31. SWEDEN: Lamar: NFml I 80 no.68. Angermanland: FoF IV 80 . Härjedalen: SvLm XVI 3 p.79, no.91; Hälsingland: Herm. p.14. no.19. Dalsland: Dalia I p.75 no.3. Närke: Herm. p.14, no.20. Södermanland: Herm. p.14, no. 18. Västergötland: FoF V 159 (3 versions); Herm. p.13, no.17. Halland: Kalén p.57. Småland: SvLm VIII 3 p.42, no.171. Skåne: Skånsk Folkminnen p.32 (2 versions); Lengertz p.219 (troll in 2 versions); SvLm IX 89, no.259 (troll).Sweden: Herm. p.12 no.12-13; SvLm VIII 3 p.170, no.532. FINLAND: FSF VII 544.

note 1, p.58 cont. DENMARK: Bornholm: ETKr III no.138; no.201 (troll) = Skattegraveren (July-Dec. 1885) p.222, no.713. Zealand: FoF VIII 46; Thiele II 42; Andersen p.57, no.303; p.64, no.337; p.88,no.447; Thiele II 16 (2 versions); ETKr III no.140; 150; Ellekilde p.34 (troll); Thiele II 42(troll); 43 (2 versions, trolls); Andersen p.6, no.10 (troll); p.28, no. 123-124 (trolls); p.57, no.302 (troll); ETKr III no.131-132 (trolls); 144 (troll); 156 (Klintekongen). Laaland: ETKr III no.131; no.169. Fyen: Skattegraveren (July-Dec. 1888) p.105 no.273; Thiele II 43, no.vi-vii; ETKr III no.169;165; 170 (troll). Jutland: Skattegraveren (Jan. -June 1884) p.56, no. 216 - ETC III 28. no.129; JF no.78-79 b,d; no.79 f; no.79 c (Prestegaardsnisse); Thiele II 44, no.ix; ETKr III no.27 (tower gone); no. 122; 124; 125; 127; 128; 130; 136- 137; 141-143; 145-148; 151-154; 155; 158-160; 161; 166; 168, (2 versions); 170 173; 174; 176; 177 (mitten); 179 (handful of earth); 193; 194(hornet in his eyes spoils aim); 195-197; 199; 200; 202; 204; 207; 212; Skattegraveren (July-Dec. 1885) p.187, no.552, = ETKr III no.211 (hits first two out of three in a row); ETKr no.139; 157; 172; 183; 185; 192; 198; 203; 206; NORTH SCHLESWIG: Meyer p.18 (2 versions). WESTPHALIA: Zaun. (W).p.10; W-H p.61 (Devil); D.V 114 (Devil hindered by cross). SAUERLAND: Groeteken no.102. OLDENBURG: E.VIII no.105; K-S no.335.Bremen: D.VI 81 (Devil). HANOVER: K-S no.149.1 (2 versions); Burkhardt 1 p.31, no.44; S-M no. 162.4 = Seifert II 10 no.3 = Grässe II no.1101 - E.VII no.106 - Kassebeer p.27, no.10 = Weichelt IV 28, no.308 (Devil). ALTMARK: K-S no.126.7 (Frau Harke); E.VII 122, no.203 (tower dented). HARZ: Sieber p.6 (hindered by three Aves of the monks) p.6 (crack in the wall); Grössler no.307. SCHLESWIG: Meyer p.17; p.18 (2 versions); p.40; 41; 41 (Devil); p.18 = Mü. ^{2}no.424.3; Mü. ^{2}no.424.3 (4 versions); Heimat (1908) p.182 (enchantress). NORTH FRISIA: Am Urquell (1893) IV 259 = Meyer p.16 (tower gone). HOLSTEIN: Meyer p.38 (3 versions); HaR ^{2}no.603 (Devil throws stone at a cloister). HAMBURG: E. XIII no.42 I; 42 II. ANHALT; Ranke p.229 (2 versions). BRANDENBURG: K-S no.59; LkB p.168 (Devil in 2 versions); D. XII 31; Engelien p.12, no.5; LkB p.167; Schwartz no.40b - LkB III 166; Schwartz no.40b = K-S no.126 - LkB p.167 (Frau Harke); Schwartz no.38 = K-S no.109 (2 versions); K-S no. 126.7 = D.III 72, no.56 (Frau Harke); K.(M) no.138 = D.III 73, no. 57 = Schwartz p.71,no.40 = K-S no.126.2; D.III 50, no.34 = E.II 81, no.139 (lightning crushes stone in Devil's hand). LUSATIA: Haupt p.92, no.101 (Devil); p.88, no.95; Gander p.17 no.47 (Devil in 3 versions); Gander p.144, no.48 - Pröhle no.54 (Walküre); MECKLENBURG: Bartsch no.39 = Ranke p.229 (at tower); Bartsch no.36; 46; 49; 51.1.2; 56 (3 versions). POMERANIA: Temme (P-R) no.179 = Jahn no.339 I (Devil); Burkhardt I 4, no.3 = K-S no.27 = Jahn no.209 = Germania (1843) V 246 ; Zaun. (N) p.10 = Temme (P-R) no.177 = Jahn no.203; Bl.f.Pom.Vk. VIII 2 no.3 = Burkhardt I 4, no.3 (Devil); Jahn p.165 = Grässe II no.420 = K-S no.26 = Thieme p.63; Haupt p.103, no.118 II (Devil); Jahn no.388 (Devil); BL.f. Pom.Vk. II 54, no.2,3 (Devil); Haas (G) no.55 - E. I 53,

the giant by the Devil. In Pomerania the giant and the Devil stand on almost equal terms. There is also a strong admixture of Devil stories in Brandenburg.

In a few cases,[1] a reason is given for the giant's

Note 1, p.58, cont. no.105 (dent in the tower); Haas(G) no.54; Jann no.205 = Temme no.176; Haas (G) no.54; 56; E.I 57, no.113 (tower lacking); E. I 65, no.129 (tower crooked); Bl.f.Pom.Vk. III 178, no.66 (Devil); VIII 1,(angered because his belly bursts from drinking the sea dry). RÜGEN: E.I 53, no.104; Henn. (Nd) p.79. POSEN: E. III 153, no.232 (Devil); 154, no.234 (Devil stopped by cock-crow); Peuckert p.265 (Devil, 2 versions); Brunner p.130 = Knoop (Posen) no.234 (Devil stopped by cock-crow). SILESIA: Kühnau II no.1277; no.1269 (Devil); no.1272,1.2 (Devil). Breslau: Mitt. d. Schles. Ges.f.Vk. VI 12 p.95, no.2 = Kühnau II 626, no.1276 (Devil). WALDECK: Curtze p.217, no.39.2b (stone catches in Devil's sleeve). HESSE-NASSAU: Lynker no.50 = Zaun.(H-N) p.60 = Hessler p.62 no.31; Lynker no.43 (stone catches in Devil's sleeve); Hessler no.72; no.189 - Lynker no.38; Hessler no.48 (Devil); Hoffmeister p.178, no.13 (Devil). D. X 46 (Devil). THURINGIA: Sommer no.45 (Devil). SAXONY: D.I 30. RHINELAND: S-M no.162.6; Zaun .I 143 (Devil); Grimm no.198 - Zaun. I 143 (Devil). EIFEL: Wrede p.87 (Devil in 2 versions). BADEN: E.X 48, (at hermit's hut). BLACK FOREST: Künzig p.191- Baader p.129, no.129 (Devil); Künzig p. 192 (Devil in 3 versions). WÜRTEMBURG: Wiehl p.24 - Birlinger I no.303 (Devil hindered by some mysterious power). UPPER PALATINATE: Bayerland (1895) p.547 (Devil). SWITZERLAND: Küffer p.10 (a little green man who grows to the size of a giant); Müller . I 135, no.187 (witch). LOWER AUSTRIA: Calliano II 78; Pottinger p.140, no.71 (Devil). CARINTHIA: Gräber no.385 (Devil); 384 (Devil lets stones fall). BOHEMIA: Dt.Vk.a.d.östl.Böhmen X 105, no.172 (Devil drops the stone when he hears cock); Kühnau, II no.1382 (Devil).

1. ICELAND: M. p.50 = Árn. I 216 (troll-wife); M. p.5o (giantess hurls a staff which bursts in mid-air); M. p.51 (troll-wife hurls a handful of earth). NORWAY: NFml XV 63 (2 versions); Faye p.110, Hamar: NFml I 80 no.68, SWEDEN: Herm.p.10 no.11. Västergötland: Arill p.55. Halland: Hylén p.57 DENMARK: Zealand: Thiele II 44 no.x, Jutland: Dania I 143, no.2; ETKr III no.126. HOLSTEIN: Meyer p.38. ALTMARK: K-S no.126.6. RÜGEN: Haas (R) no.66 = Jahn no.20? = Henn.(Nd) p.79 = Temme (P-R) no.192 = Haas (H-B) p.58, no.51.I.II (Let the worms build their ant heap, I will tear it down when it is done). ANHALT: Grässe I no.783 (Devil). HESSE: Lynker no.42 = Zaun. (H-N) p.60. THURINGIA: Bechstein I 99, no.66 (Devil).

hostility: he is indignant at the coming of Christianity, envious of a rival giant's church, or vexed at his lack of skill in building the tower. It may be significant that these tales which contain a somewhat fuller explanation of the giant's act are characteristically northern in their distribution(Norway, Denmark, Finland, Schleswig, Brandenburg, and single instances in Thuringia, Franconia, and Upper Bavaria). An interesting variant is current in Oldenburg. Some villagers refuse to give a giant lodging. To avenge himself upon them for their discourtesy, he hurls a stone at their church,saying, "Fly high, fly low, fly over the dike of Stöckse; fly to the church tower of Wölpe."

"Flüg hoch, flüg siet,
flüg äwer'n Stöckser Diek,
Flüg an'n Wölper Klocktorn,"

He turns away in great anger when he perceives that he has missed his mark. This is clearly a contamination with a tale from the Altmark and Brandenburg. Here the giant stubs his toe on a boulder.[1] He picks up the stone and hurls it over

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1. NORWAY: Bergen: Faye p.93 (rival's church is more beautiful). FINLAND: FSF VII 536 (rival's tower is higher); 544 (rival finishes his building first); 544 (giant is dissatisfied with revenues from a church. He hurls a stone which makes a hole in the wall of the church); 545 (rival's church is more beautiful; 559 (rival finishes his building first); 559 (giant hurls a stone to fill a hole in the wall of the church which cannot be mended). DENMARK: Laaland: ETKr III no.142; no.208 (giant hurls stone to fill a hole in the wall of a church which cannot be mended). Jutland: Skattegraveren (July-Dec 1885) p.182, no. 545 (rival finishes his building first; ETKr III no.119; 178; 180; 182-183 (rival finishes his building first); ETKr III no.161; 181; 209 (rival's tower is higher); JF no.79 (rival's church is more beautiful); no.79g (rival's church is more beautiful); ETKr III 123; 175 (rival's

a lake. The rhyme in the verse of this tale is not corrupt as in the case of the tale from Oldenburg.[1]

Note 1, p.61 cont. (church is more beautiful); E TKr III no.188; 210 (giant is vexed by his rival; he throws a stone at his rival's church); 167 (troll gets a giant to hurl a stone at his rival); JF no.79 d = 80 (Queen Thyra gets a giantess to hurl a stone at the church of her enemy in Jutland); Skattegraveren (June - Dec. 1886) p.173,no.745 (a priest gets a giant to hurl a stone at the church of his enemy); ETKr III no.12; 190; 191; 186 (giant hurls a stone because the tower of his church is crooked or faces the wrong direction); JF no.76 (throwing contest); Thiele II 43, no.vii (trolls have a throwing contest); Thiele II 44 (giants have a throwing contest); ETKr III no.189; no.387 (throwing contest). Alsen: Mü. [2]no.424 (tower of a church is higher than the towers of the castle of a giantess). NORTH SCHLESWIG: Meyer p.18 (rival finishes his building first). SCHLESWIG: Mü. [2]no.424 (throwing contest); Meyer p.16 (rival's tower is higher); Meyer p.18 (giant hurls a stone to fill a hole in the wall of a church which cannot be mended). OLDENBURG: Henn. (S) II no.27 = K-S no.290 = E. VIII no.105-106 (tower of the church at Wölpe). ALTMARK: Altmärkischer Sagenschatz I 149 = E. VII no.188 (people jeer at the church of a giant because it has no tower; he throws a stone at their church); I 150,no.14 (villagers get a giant to hurl a stone at the church of a neighboring village because its tower is higher than that of their church.). MECKLENBURG: Bartsch no.33 (throwing contest); THURINGIA: Wucke p.213, no.362 (rival finishes his building first; the Devil is the rival of the giant). FRANCONIA: Bechstein p.79,no.28 (rival finishes his guilding first; the Devil is the rival of the giant). UPPER BAVARIA: Pz I no.271 = Schöppner I no.462 (rival finishes his building first).

1. cf p.52.

A curious variation is found in Denmark, Schleswig and Mecklenburg. Three giants build churches, and when they have finished, have a contest to determine who can hit the church of his rival, each one remaining at his own church. They throw mittens filled with earth. The tower of one church is destroyed. Near it is a hillock formed from the earth in the mitten. Another variation, current in Finland, Denmark, and Schleswig, mentions a hole in the church at which the giant throws a stone.

Tales in which the giant throws a stone at a church because he dislikes the sound of the bells are restricted almost exclusively to the Scandinavian countries.[1] Two of the five German versions are told on the shores of the Baltic, the

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1. ICELAND: Árn.I 217 (troll). NORWAY: Faye p.19 note (troll). Oslo: Faye p.18. SWEDEN: Herm. p.13,no.16. Norrland: SFT V 183. Jämtland: Runa (1845) p.98,no.13 = SFT V 173. Ångermanland: FoF IV 80. Gästrikland: Från Gästerike bygden (1925) p.140. Dalarna: Dalarnas Hembygd (1926) p.106. Närke: Hofberg p.132. Bohuslän: SvLm (1916) p.25; Bohusläns historia och beskrifning III 99. Östergötland: Herm. p.12,no.14. Halland: Kalén p.57. Småland: Söderbäck p. 129; Hofberg p.41. Skåne: Lengertz p.[illegible]. FINLAND: FSF VII 544; 545 (2 versions); DENMARK: Zealand: ETKr III no.163; no.220 = 221; no.216 = Thiele II 42; no.225; Ussing p.168; Andersen p.26,no.119 = p.27,no.122. Falster: Ohrt p.13. Jutland: ETKr III no.50; 214; 218-219; 234; 223; 222 (trolls); 226 (trolls); 227-228 (trolls); Thiele I 41 (trolls). HOLSTEIN: Meyer(R) p.38 = Meyer p.17; Meyer(R) p.38. ALTMARK: Altmärkischer Sagenschatz p.142,no.2; p.149,no. 12 (sexton hurls a stone because the bells of a neighboring church are better than his). POMERANIA: Rosenow p.46,no. 39. HESSE-NASSAU: Zaun.(H-N) p.61 = Lynker no.45 (cannot endure hearing the monks at prayer early in the morning and late at night). SAXONY: Grässe(S) p.110,no.139. STYRIA: Krainz p.261,no.139 (Devil throws a stone at monks because of their songs).

three remaining, which are possibly sporadic variations , are found in Oldenburg, Saxony, and Carinthia. This trait of hostility to bells is familiar enough in tales of hill people and forest creatures everywhere on Germanic soil,[1] and we might well expect it to be more frequent in Germany. The best version of this tale is found in Närke, Sweden. A giant hears the bells of a newly built church in which they are holdmass for the first time. He tells his wife to put a stone in her garter and hurl it at the gray cow that is walking in the valley and making that jingling noise. When she misses her mark, the giant says, "That was a poor throw." Now he takes his wife's garter, puts in a much larger stone, and throws it with all his might. It falls on the first stone and crushes it. Now the giantess speaks scornfully of her husband's attempts.

An interesting variation on these tales is current in Silesia, Switzerland, Salzburg, and Carinthia. Here the ringing of the bell prevents the Devil or a witch from throwing the stone just when he comes within throwing distance of the church.[2] In Switzerland the witch takes the place of the

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1. Feilberg,H.F. "Der Kobold in nordischer Überlieferung," Zs.f.Vk. VIII 268. Nisse leaves when church bells ring for the first time. Paul Sartori, "Glockensagen und Glockenaberglaube." Zs.f.Vk. (1897) VII 358-362. The sound of bells drives away evil spirits, the Devil, dwarves, forest creatures, and giants. Gerhart Hauptmann, Die versunkene Glocke, act I. Waldschrat: "Ist mir nichts so zuwider, traun,
Als wenn sie Kapellen und Kirchen baun;
und das verfluchte Glockengebimmel!"

2. WEST PRUSSIA: Behrends p.162 (Devil). LUSATIA-SILESIA: Kühnau II no.1319 (bells ring before the Devil finishes building a chapel). SILESIA: E. IV 83,no.115 = Kühnau II

Devil.

It is clear that this tale is the rightful property of the giant. Only a giant has the strength needed to lift a boulder or a hillock. Yet we find that substitution has taken place both in Scandinavia and Germany. In the North the troll, who is often a forest creature, mountain sprite or witch, takes the giant's place, while the Devil does so in Germany (particularly southern Germany). The best told versions are found on the shores of the Baltic, in Germany, and Denmark. It is interesting to observe the corruption of the south German forms: Bohemia, Posen, (stopped by cock-crow); Brandenburg (Frau Harke); Baden (hermit's hut); Switzerland (little green man, witch); Thuringia, (inn); Sweden, Hanover, Altmark, Waldeck, Hesse-Nassau, Pomerania, Lusatia (castle);[1] Zealand; Altmark, Götti gen, Pomerania, Hesse-Nassau, Saxony, Lusatia, Baden-Franconia, Switzerland, Bohemia (city).[2]

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1. SWEDEN: SvIm XVI 3, p.31, no.28 (at manor house). HANOVER: K-S no.290; S-M no.162.7 (at window of giant's castle). Göttingen: Neuhaus p.10; Eckart p.155 = S-M no.162.5. ALTMARK: Altmärkischer Sagenschatz p.142, no.2 = Sturm p.30. POMERANIA: Jahn no.216 = Knoop (N) no.59. LUSATIA: Gander p.144, no.49 (Devil throws stone at mill because miller is too honest). WALDECK: Curtze p.217, no.89.2a. HESSE-NASSAU: Zaun. (H-N) p.58 = Hessler no.72.

2. DENMARK: Zealand: ETKr III no.261 (troll throws mitten of earth). HANOVER, Göttingen: Neuhaus p.11. ALTMARK: K.(M) no.10; No.47 = Altmärkischer Sagenschatz I 166, no.42. POMERANIA: Knack-Jacobshagen p.12. LUSATIA: Haupt p.90, no.97 = Kühnau II no.1259. HESSE-NASSAU: Lynker no.61 = Zaun. (H-N) p.60; Zaun. (H-N) p.61; Hessler no.94. SAXONY: Meiche p.431 no.569. BAD F-FRANCONIA: Hoffmann p.11. SWITZERLAND: Vernaleken no.80 = Kohlrusch p.53, no.17 (Devil). BOHEMIA: Grohmann p.212.

§10 Footprints and fingerprints of giants.

When the giants hurled the great boulders at churches or at one another, they grasped them with such violence that their fingers made deep holes in them.1 Another explanation

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1. NORWAY: Bergen: NFml I 61, no.42; 73, no.58; VI 142. Oslo: Faye p.18. SWEDEN: Södermanland: Herm. p.14, no.18. Halland: Kalén p.57. Skåne: SvLm IX 89, no.259; Herm. p.12, no.12. DENMARK: Zealand: Thiele II 46; 45 = ETKr III no.100; Thiele II 44; Andersen p.27, no.122 = p.26, no.119; p.28, no. 124; p.6, no.10; p.64, no.337; ETKr III no.93; 131. Fyen: ETKr III no.165. Jutland: Skattegraveren, (July-Dec. 1885) p.187, no.552 = ETKr III no.211; JF no.78; 79c (Praestegaardnisse); 79f.g.; 80 = 79d; ETKr III no.12; no.37 (knuckles of hill folk); 81; 102 (mountain sprites); 122; 133; 134; 127; 130; 137; 136; 142; 143; 148; 151; 153; 155; 159; 160; 161; 180; 185; 186; 188; 189; 191; 192; 196; 197; 202; 203; 212; 213; 222; 227; 228. Alsen: Meyer p.12. NETHERLANDS: Wolf (K) p.308, no.205. Drenthe: Bergh p.62. OLDENBURG: Str. I no.258a. HANOVER: S-M no.162.7 ; K-S no.149.2; no.149.1.2; Henn. (S) I no.102; Grässe II no.1012. Göttingen: Neuhaus p.11. ALTMARK: Altmärkischer Sagenschatz p.149 = E.VII 116, no.188; E. II 73, no.126; K-S no.126.7 (Frau Harke); Temme p.99, no.11; Altmärkischer Sagenschatz p.145, no.2. SCHLESWIG: Meyer p.18 (2 versions); Kü. 2no.424.3. HOLSTEIN: Meyer p.58. HAMBURG: E. XIII 28, no.42 I. HARZ: Sieber (H) p.6 (Devil); Grimm no.200 (Devil). ANHALT: Ranke p.229; Grössler no.307. BRANDENBURG: K-S no.59; LkB p.167; E.II 72, no.124; D.XII 31; LkB p.167; Am Ur-quell (1892) III 253; Engelien p.12, no.5; p.13 note; Grässe I no.76; Sturm p.90 = Brunner p.130 = LkB p.167 = Schwartz no.57 = E.II 73, no.126; Schwartz no.38; D.III 72, no.56-57. MECKLENBURG: Bartsch no.33; 36; 49; 51.1.2; 53; 54; 56. POMERANIA: Temme (P-H) no.179 = Jahn no.330 (Devil); Burkhardt I no.3 = K-S no.27 = Jahn no.209 = Germania (1843) I p.246; Zaun.(N) p.10 = Temme (P-R) no.177 = Jahn no.203; Jahn no.207 = Grässe II no.420 = K-S p.21, no.26; Haas (Greifswald) p.47, no.55 = E.I 53, no.105; Jahn no.205 = Temme (P-R) no.176; Haas (G) no.54; Jahn no.216 = Knoop (K) no.59; E.I 51, no.54 = Jahn no.210; E.I no.113; 134 (Devil); 105; Bl.f. Pom.Vk. (Oct.1866) VIII p.1, no.1; IV 4, no.2(Devil; beats stone with fist); Rosenow no.30. RÜGEN: E.I 53, no.104. EAST PRUSSIA: Tettau no.218 (Devil beats on stone). ESTHONIA: V.II 209, no.5. SILESIA: E.IV 82, no.112 (Devil); Mitt.d.Schles. Ges. VI 12, no.95; no.2 = Kühnau II no.1276 (Devil). HESSE-NASSAU: Zaun.(H-N) p.6 (Devil); Lynker no. 200 (Devil); no.43 (Devil); no.42 = Zaun. (H-N) p.60; Lynker no.37; no.50 = Zaun. (H-N) p.60 = Hessler p.62; Hessler p.47; p.92; Pfister p.36,

is frequently given: When the giants lived in the land, the stones were much softer than they are now, for they were in the process of formation; hence the giants left their fingerprints in them. Similarly when the giants wandered about with their great strides, they left their footprints in the earth or on the rocky cliffs.[1] Some of these footprints were so

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Note 1, p. 65, cont. no.1; p.39, no.5; Hessler p.109, no.94. THURINGIA: Sommer no.45; Busch p.52. SAXONY: D. I 30 = Grimm no.134. RHINELAND: S-M no.162.6; Grimm no.198 = Zaun. I 143. BADEN: Baader p.342, no.387 = Hofmann p.11. ODENWALD: Grimm no.19. BLACK FOREST: Künzig p.191 = Baader p.120, no. 129(Devil). SWITZERLAND: Küffer p.10 (witch); Müller,J. I 132, no.184 (witch); 133, no.185a,b (witches); Schw. Arch. (1910) p.82. LOWER AUSTRIA: Kiessling (1925) p.77, no.111 (Devil). TIROL: HaR [1]no.553, [2]no.431; HaR [1]no.605(St.Martin shows his strength). SALZBURG: Freisauff p.541 (Devil). BOHEMIA: Dt.Vk.a.d.östl.Böhmen X 105, no.172 (Devil).

1. FAROESE ISLANDS: Zs.f.Vk.II 18, no.19. NORWAY: Kristiansand: NFml XIII 31; NS p.29. SWEDEN: Herm. p.18, no. 31. ÅNGERMANLAND: SFT V 182. Södermanland: Herm. p.19, no.32. Småland: Söderbäck p.129. FINLAND: FSF VII 540 (30 versions. Note: Markena utgöras av fjät efter människor,hästar; intryk där människor sutti samt hjulspår. Då jättarna gingo på bärgen uppstodo djupa spår ty bärgen voro den tiden mjuka som ler emedan de hållo pa att växa). DENMARK: Zealand: Thiele II 38 (Lars Krands and his pack of trolls). Jutland: ETKr III no. 39; no.117 (giant's toes). Fyen: Skattegravern (July -Dec. 1888) p.105, no.273. HANOVER: S-M no.159.5; Sartori p.4 (Roman roads = giant's paths). ALTMARK: K-S no.126.6 (Frau Harke's path). HOLSTEIN: Meyer p.14. Hamburg: E.XIII 29, no. 43 II = 30, no.45 II (path = Riesenstieg). ANHALT: Grimm. no.319. BRANDENBURG: LkB p,166 = Schwartz no.24; D.III 50,no. 35. MECKLENBURG: Bartsch no.54. POMERANIA: Burkhardt I p.5, no.4 = Jahn no.208. POSEN: E. III 98, no.158 (foottracks of giants are ponds or lakes); Strukat p.58 (Devil). LUSATIA: Haupt p.90, no.97 = Kühnau II no.1259. HESSE-NASSAU: Wolf (H) p.48, no.74 (wheel tracks of giants); Zaun. (H-N) p.59. VOGTLAND: Quensel p.194 = Köhler p.557 ,no.170 = Eisel no.25. SAXONY: Meiche no.567. WALDECK: Curtze p.217, no.39.2a. BADEN: E. X 49, no. 139-140; Baader p.383, no.602 (Devil) BLACK FOREST: Künzig p. 197. WÜRTTEMBERG: HaR [2]no.602 (Devil). UPPER PALATINATE:Schönwerth p.263.1 = Ranke p.224 (the giants walked about on the newly created earth and made the mountains and valleys). SWITZERLAND: HaR [1]no.477, [2]no.599 (forest women). TIROL: Alp.p.33,no.11 = HaR [1]no.435, [2]no.556; Alp. p. 277,no.4(Devil); p.30,no.9; p.33, no.11 UPPER AUSTRIA: Gloning p.26; Kiessling (1926) II 59,no.75 (frequent in this region).

large that they later filled with water and formed large lakes. Stones upon which giants sat bear the imprint of their buttocks. The marks made by their sewing tools, watches, or spoons, which lay beside them, may also be seen. When giants fall, various parts of their bodies make deep holes in the earth.[1] In Norway a giant falls backward when he hurls a

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1. ICELAND: Árn.I 217 (troll). NORWAY: Faye p.91 (falls when skiing); NFml II 118; XIII 29(hurls stone and falls); I 73 no.58(falls back). Bergen: NFml I 177 note to p.16 (giant falls.). Kristiansand: NFml XIII 26 (giant falls). SWEDEN: Dalarna: Dalarnas Hembygd(1926) p.104. Västergötland: Arill p.56(kicks hole in kettle). Halland: Kalén p.58 (giant's bed). FINLAND: FSF VII 538 = 539 (presses hole in the stone with his head when the stones were soft). DENMARK: Zealand: Thiele I 21 (troll's spectacles). Fyen: Thiele II 97 i, ii (troll falls). Jutland: EtKr III no.21 (makes hole in stone with his head when drinking from a spring); no.94 (falls). WESTPHALIA: Lotze p.29,no.34(falls); W-H p.61 (imprint of body). OLDENBURG: E. VIII 78,no.104. Bremen: Henn.(S)II 172,no.94 = Rustmann (1888) p.127,no.68 (giant's spectacles). HANOVER: Rustmann p.27,no.16 = Henn. (S) I 146,no.79 (falls); D. VII 135 (stone softened by the heat of the Devil's body); 147 (Devil's ear). SCHLESWIG: Meyer(R) no.72 (giant's seat big enough for wagon and four horses to turn on) = Mü. [2]no.416 =Meyer p.11. HARZ: Sieber (H) p.1; Grössler p.189,no.216 (giant turns on stone several times and makes a round hole). BRANDENBURG: LkB p.167; Engelien p.12,no.5; K-S no.59 (imprint of sewing tools). Havelland: K-S no.149.3 - E. VIII 116 no.188 II (imprint of spoon, watch, etc.). LUSATIA-SILESIA: Kühnau II no.1266 (Devil's sewing tools); no.1268 (Devil's sewing tools). SILESIA: Peuckert p.267 (Devil runs head through wall). HESSE-NASSAU: S ieber p.133 (giant sits on stone to cook). BADEN: Baader p.342,no.387 = Hofmann p.11. UPPER FRANCONIA: Schönwerth II 263 I (giant sits on moon). SWITZERLAND: HaR [2]no. 604 (St.Martin leans against stone); Müller I 133,no.185 c (imprint of witch's body). TIROL: Z. no.182 (Langtüttin and wild man); 184 (Trude). LOWER AUSTRIA: Kiessling 2, p.61,no.77; 72,no.90. TRANSYLVANIA: Müller no.19 (depression in mountain ridge is giant's saddle). BOHEMIA: Siess p.12 (uses a stone as his back-rest until his fate overtakes him).

a stone. His buttocks make a deep hole in the cliff. Giants in Finland and Jutland press their head on a rock and make a deep hole.

A giant in Västergötland woos a giantess. Wishing to have some sport at his expense, she refuses to accept him until he has caught the largest pike in a certain lake and made a kettle large enough to cook it in. Many years pass, but she is never satisfied with his work. After three thousand years, he finds her old, yellow, wrinkled, and toothless, and decides that he will have nothing more to do with her. He kicks a large piece out of the side of the kettle and goes home. This kettle may still be seen by the roadside.

In Zealand, a troll wife lies flat on the ground and tries to see through the earth. Her spectacles make the depressions which later become lakes. Similarly, near Bremen, a giant goes out to look for his companion, a dwarf, who is slow in returning from an errand on which the giant has sent him. The giant holds his head high as he walks along, in order to prevent his spectacles from slipping off. He stumbles and falls. The spectacles fly far out into the marsh. The dwarf hears the noise caused by his fall and hastens to his aid. He is unable, however, to regain the giant's spectacles. The marsh has the appearance of a pair of spectacles.

In Upper Franconia, they explain the marks on the moon and its phases in the following tale: a giant becomes old and indolent. He sits on the moon and rides over the sky to the west. Because of his weight the moon bends like a saddle. It

takes some time for it to become round and full again. The moon becomes frightened at this and hides. On the surface of the moon, one can see the marks made by the giant.

§11 Giants live in mountains and in caves.

Everywhere on Germanic soil, giants live in the hills and mountains, usually in caves,[1] except in Denmark and the

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1. ICELAND: Þork. no.CXLIII;no.MCLXVII (skessur); no. CCXXXIII (troll);No.XVII (skessa); M. p.47 = Pow. p.74 = Árn.I116; M. p.53 = Árn. I 211; M. p.40 = Árn. I 143; M. p. 305 = Árn I 167; M. p.44 = Árn I 185; M. p.113; Árn. I 213 = Pow. p.148; Árn. I 182 = Pow. p.131; Árn. I p.215 = LF p.88; Árn. I 213 = LF p.92 = And p.91; Árn. I 139 = And. p.73; Árn. I 193 = Pow. p.135; Árn O 140 = And. p.84; Árn. I 197 = And. Þ.98; Árn. I 171; 181 (gýgur); 181 (skessur); 191 (flag kona); 192 (skessa); 192. FAROËSE ISLANDS: Zs.f.Vk. II 6. NORWAY: Faye p.12; NFk IX 98. Kristiansand: NFk. XIII 32. SWEDEN: Dalarna: Runa (1847) p.34,no.9. Värmland: FoF VII 51. Dalsland: Runa (1843) 4, p.35,no.43 (Jätte-om = Giant's oven); Dalia I p.16,no.1; Runa (1843) 4, p.30,no.30; p.28,no.14; p.34,no.55; Bondeson p.6. Södermanland: Herm. p. 4, no.2. Bohuslän : FoF (1818) p.120; Hofberg p.77. Västergötland: SvLm (1923) p.10,no.6; Runa (1843) 4, p.35,no.41. Skåne: SvLm. IX 38,no.81. DENMARK: Jutland: ETkr. III no.22. FORTH SCHLESWIG: Meyer p.15. BELGIUM: Flanders: Coyert p.133. WESTPHALIA: Zaun.(W) p.5 (kitchen under a stone); D.V 57,no.31 = Uhlmann p.157. SAUERLAND: Zaun.(W) p.6 = Uhlmann p.159 = Kleib. no.40 = W-H p.134; Kleib. no.45. Osnabrück: Schirm. p.97. OLDENBURG: Str. I no.258a (under stone); Henn.(Kd) p. 82; D. VI 39. HANOVER: D. VII 152; E. VIII 95,no.119. Göttingen: Weichelt I 43,no.2 = Grässe II no.1144. ALTMARK: E. II 75, no.131; Altmärkischer Sagenschatz p.143,no.2 HaR?: Pröhle(U) p.39,no.108; Grössler no.128. Havelland: D. III 72,no.56. POMERANIA: Schulz p.83,no.119. POSEN: E.III 97,no.157 (on remote island). ESTHONIA: V. II 1,no.1. THURINGIA: Grässe I no.427. SWABIA: Kapff p.38. BAVARIA: Sepp p.392,no.105(on mountains). UPPER PALATINATE: Schönwerth II 265. SWITZERLAND: Lütolf p.56,no.19; Kolrusch p.174, no.4. TIROL: Z. no.186(wild man); no.189 (bill man); no. 194; no.200 (forest creatures) = Alp. p.15; no.201 (Lory lives under slabs of stone); no.203; Alp. p.15; Vonbun p.143,no.1; Foltin p.93. SALZBURG: Freisauff p.183 = HaR 1no.459, 2no. 581; STYRIA: Schm p.236. AUSTRIA: Mailly (1923) no.75; Pöttinger p.217,no.110 = Kiessling (1935) p.78,no. 12. CARINTHIA: Rappold p.159 (Hadische Leut); p.161

marshes and plains of Germany. In the mountainous regions of Germany they live in castles,[1] whose ruins may still be seen. A few also occur in the lowlands: Belgium, Netherlands, Pomerania. In Dalsland, Sweden, a giant asks a farmer to move his stables, for the waste drips down on the giant's table while he is eating. The man grants the request. The giant picks up the stable and moves it to another place. In another tale a giant asks a man not to throw waste water on a certain place, for it runs down on his table.[2] The wild folk of Tirol live

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Note 1, p.70, cont. (wild man); Gräber no.92 (wild man).

1. NETHERLANDS: Overijssel: Wolf(N) p.14,no.10. BELGIUM: Limburg: Bulletin de Folklore II 205. Brabant: Cock-Teirlinck I no.186. Flanders: Wolf(D) p.92. WESTPHALIA: K. no.198; W-H p.55 = D. V 106 = Grimm no.16; Grimm no.20; K. no.208. WALDECK: Curtze p.211,no.33.1; p.216,no.36; 38; p.212,no. 34.2. HANOVER: S-M no.159.2; K-S no.167.3 - Weichelt II 115, no.142 = Meissel no.63 = E. VIII 78,no.103 = Grässe II no.1152 (tear down Hünenburg when only one giant is left); Burkhardt 1, p.32,no.44. Göttingen: S-M no.157 = Eckart p. 134. HARZ: Pröhle(U) p.26,no.62. BRANDENBURG: Sieber(W) p.31. POMERANIA: Schulz p.81,no.117; Knack-Jacobshagen p.63, no.291; Jahn no.216 (they like to live in the houses of men). WEST PRUSSIA: Behrend I no.4; Behrends p.75. SILESIA: Kühnau II no.1149. HESSE-NASSAU: Neuhaus p.11; E. V 65, no.90; Hessler no.151 = Wolf(H) no.70 (built by Devil); Lynker no.48; no.52 = Zaun.(H-N) p.61; Zaun.(H-N) p.21 (wild folk); Wolf(H) no.73; Lynker no.38 = Hessler no.189. THURINGIA: Busch p.48. ALSACE: E. VI 46,no.66; Elsassland p.92. SPESSART: Herrlein p.143,no.14. SWABIA: Meier no.169.5 = Sepp p. 514 = Kapff p.36; Kapff p.36. LOWER BAVARIA: Woltinger p.119. UPPER PALATINATE: Pz. II 186,no.315 = Schönwerth II 269. BOHEMIAN FOREST: Kollibabe p.66,.p.68; Jungbauer p.21 (destroys castle when he feels his end near); p.22. SWITZERLAND: Zaun.(N) p. 13 (winter giant has castle at the north pole); Kohlrusch p. 328,no.6. TIROL: Alp. p.33,no.11; Z. no.203 (giants leave their castle); Foltin p.92. CARINTHIA: Rappold p.159 (wild folk). TRANSYLVANIA: Müller no.24; 20; 21; 6; 7;

2. Dalsland; Runa(1843) 4, p.36,no.49; p.40,no.70.

in the forests[1] and are forced to leave then the trees are cleared away.

12 Graves of giants. Bones and garments of giants are preserved.

In Scandinavia (particularly in Jutland), the Netherlands, northwestern and northern Germany, sporadically in southern Germany, Switzerland, the Tirol, Austria, and Transylvania, a long hill, an old grave mound or a heap of stones is said to be the grave of a giant.[2] Their enemies overwhelm them with

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1. TIROL: HaR [1]no. 463; Alp. p.68,no.6. BOHEMIA: Grohmann p.212 (giant lives in forest).

ICELAND: M. p.305; p.53; Pow. p.40; p.53; p.51; p.148. FAROËSE ISLANDS: Zs.f.Vk. II 18. NORWAY: Faye p.91; 93; NFml II 64. Kristiansand: NS p.119 (under water); NFk IV 101. SWEDEN: Herm p.16,no.26; no.24 (under stones); p.12,no.13 (stenkista); Norrland: SFT V 176. Dalsland: Runa (1843) 4 p.32,no.32; p.41,no.72; Dalia I 4, no.1. Södermanland: Herm. p.4,no.2. Svealand: Herm. p.17,no.27; p.18,no.30. Skåne: SvLm IX 32,no.73; Herm. p.19no.33 (2 versions). Halland: Kalén p.59 (in a bog). FINLAND: FSF VII 536 (6 versions); 538(3 versions); 539 (2 versions); 560. DENMARK: Zealand: Ussing p.166; ETKr III no.74; 14; 42; 59; 140. Fyen: ETKr III no.46; 47 = Thiele I 158; ETKr III no.61; 75; Thiele I 137; I 160 (3 mounds). Jutland: Thiele I 168; ETKr III no.9; 12; 44-45; 48-58; 62-66; 68; 76-78; 84; 126; 109; 187; Skattegraveren (June-Dec. 1885) p.287,no.730; (Jan.-June 1885) p.213,no.1124. NETHERLANDS: Wolf(N) no.449; 205; 9 - Wolf(1844) I p.13,no.9. Drenthe: Bergh p.62 (giants heap up stones for graves). Zeeland: Wolf(N) no. 523. WESTPHALIA: W-H p.54; 55; K. no.198; 327. MÜNSTER: Bügener p.120. OLDENBURG: Str. I no.258g.(stones); 258e; 258a(many giant's barrows). HANOVER: Meissel no.63 (giant rolls stones on himself) = Weichelt II 115, no.142 = E. VIII 78,no.103; Weifert II 78, no.55. Göttingen : Eckart p.165 = S-M no.159.3; no.156. EAST FRISIA: K-S no.350 = E. VIII 177, no.233 - Zaun. (W) p.12 - Wolf(N) no.524; Lübbing p.218. ALTMARK: Altmärkischer Sagenschatz I 167,no.46; I 150,no.46; Sturm p.30; K.(M) no.29 (Riesenkönig) = Sturm p.28; E. VII 117,no.191 = K-S no.136. BRUNSWICK: Voges no.25; no.23 = [2]K-S no.167.2; SCHLESWIG-HOLSTEIN: Meyer p.12; 13; 17 = Mü [1]no.423.2 (Riesenbetten). NORTH FRISIA: Föhr: Philippsen p.13 = Lübbing p.218 - Meyer p.19; Hansen p.32; 72. Sylt: Mü. [1]no.359, [2]no.420 (burned and buried in special graves). Am Ur-Quell (1863) IV 259 =

stones at God hurls a huge stone mountain upon them to punish them for their sins. They tell the following tale of a grave-mound in Jutland. Men drive the mountain folk and the hill-goblins from their abodes, when they build churches. The mountain-folk seek revenge. They give a man some seeds to

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Note 2, p.72, cont. Meyer p.16. HARZ: Pröhle (H) no. 177 (buried standing upright); E. IX 44, no.76 (stone monument on giant's grave); Trautner p.103; Förstner p.106; E. IX 45, no.77 = Förstner p.181-184 (Sargburg) = Trautner no.1 = Spohr p.1; Grössler no.232. BRANDENBURG: K. (M) no.47; no. 215 (giant king); K-S no.57; LkB p. 168; Sturm p.84 = LkB p.167 = K.(M) no.149; LkB p.166; Henn. (Nd) p.80 = K-S no.51. LUSATIA: Haupt I 81, no.90 = Kühnau p.228, no.190 (3 versions). MECKLENBURG: Krambeer p.157 = Bartsch no.30; Bartsch no.48; 55. POMERANIA: Bollnow p.21; Rosenow no.46; Bl.f.Pom.Vk.III 143, no.44; Haas (G) no.57; Knoop (N) no.62; Jahn no.201; Brunner p.130; E.I 57, no.11 = Schulz p.82, no.118 = Grimm no.326; E.I 57, no.112; 56, no.110; Haas (W) p.17; Jahn no.206= Temme (P-R) no.173; Knoop (Stolp) p.21, no.44; Temme (P-R) no.174; Bl.f.Pom.Vk. VIII p.1, no.2; Thieme p.63; Jahn no.216 = Knoop (N) no.59. RÜGEN Haas (P-S) p.56, no.28 = Haas (R) no.67 = Temme (P-R) no.189 = Temme (P-R) no.193; Haas (R) no.68 II = Temme (P-R) no.190; Haas (R) no.64. WEST PRUSSIA: Tettau no.257; Behrends p.13. EAST PRUSSIA: Reusch p.5, no.4; Plenzat p.65. ESTHONIA: V. II 7, no.23; II 209, no.5; II 6, no.17;18. SILESIA: Kühnau II no.1146. HESSE-NASSAU: Zaun. (H-N) p.61; Wolf (H) no.70 (Devil buries giant under ruins of a castle) = Hessler no.151; E. V 65, no.90 = D.X 9, no.1 (buried under ruins of a castle); Hess Bl.f.Vk. I 11 (buried under a stone thrown by another); Ranke p. 233 = E. V 60, no 86 = Wolf (H) no.67 = Zaun (N) p.10. THURINGIA: Quensel p.194 (finger grows out of giant's grave) = Witzschel I 240, no.242 = Bechstein p.264, no.266; VOGTLAND: Eisel no.23 = Köhler p.502, no.83. RHINELAND: Bahlmann p.110,no.77 (7 hills); Schell (B) p.400, no.8; ALSACE: Hertz p.65 = Stöber I 82, no. 109. BADEN: Lachmann no.118. BLACK FOREST: Künzig p.326; HaR [1]no.464, [2] no.586. SWABIA: Meier no.170 = HaR [1]no.453. BAVARIA: Pz.II no.139. MIDDLE FRANCONIA: K-S no.60 (cross marks giant's grave). UPPER PALATINATE: Schönwerth II 265. BOHEMIAN FOREST: Kollibabe p.66. SWITZERLAND: Vernaleken p.103, no.88 = HaR [1]no.454, [2]no.578 (giants make their own graves); Kohlrusch p.9, no.3. TIROL: Z. no.216. SALZBURG: Freisauff p.187. AUSTRIA: Calliano II 151 = Pöttinger p.28, no.9 (with treasure); Siess (L) p.12 (asleep under a huge stone); Calliano II 149; I 88. TRANSYLVANIA: Müller no.6 (buried in cellar of castle and turned to dust when found).

plant in the mound, which they must forsake, with the condition that he must not look at them until a certain period of time has passed. His curiosity gets the better of him, however, and he looks into the mound. Here he finds two giants with chains on their shoulders. Now the giants become harmless and will never come to life and destroy the churches.

In Westphalia, the Altmark, Brandenburg, Mecklenburg and Baden, a giant king is said to be buried in coffins of gold, silver, copper, iron, lead, and wood;each coffin is inside another. [1] On the grave of Sûrbold, the king of the giants or of the Hünen (Saxons), is the following inscription: Sûrbold, the king of the giants, lies buried here in a golden vault in Borgerwold.

"Hünenkönig Sûrbold
liggt hier begraven
in' Borgerwold
in ên vergolden hûsholt."

On another stone the following: Marvel upon marvel, what lies under this?

"Wunder över wunder
wat liggt hier under?"

Treasure seekers turn over the stone and find these words: It was time that I turned on my other side! "Dat was tît, dat ik quam up mîne annre sît!"

1.EAST FALIA: K-S no.350 = E. VIII 177 no.133 = Wolf (N)no.524 = Saun. (w) p.12 = Schirm.p.104 - W-H p.250 (König Sûrbold's Grab). WESTPHALIA: W-H p.190 = Saun. (w) p.15; : no.[illegible]; Saun.(w) p.[illegible] (2 versions). ALTMARK: Altmärkisch Sagenschatz I 174; Ranke p.265. BRANDENBURG: K.(M) no.209 = [illegible] no.[illegible] = [illegible] p.[illegible] = Brunner p.[illegible]; K.(M) no.[illegible] = Schwarz p.[illegible] = [illegible] no.[illegible] - Schwartz no.[illegible] = [illegible] p.[illegible]. MECKLENBURG: Bartsch no.45; 56; MaR 2no.574. BADEN: Lachmann p.48, no.16 = Bad. I p.102 (in seven coffins).

The megalithic grave mounds of northwestern and northern Germany are called Hünenbetten or Hünengräber. These mounds were regarded as the work of the early Saxon tribe known as the Hünen. A tradition also existed that these graves were those of the giants who were also called Hünen. By the association of these ideas the Hünen (Saxons) were identified with the giants (Hünen).[1]

The bones of prehistoric monsters, mammoths[2], and even whales are said to be the bones of giants.[3] These tales occur everywhere on Germanic soil. In Oldenburg a man drives through a long cavern. Later he discovers that it is the hollow bone of a giant's leg. In western and southern Germany, Switzerland, the Tirol, Austria, and Transylvania these bones are

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1. J.de Vries, "Hunebedden en Hunen," Tijdschrift voor Nederlandsche Taal- en Letterkunde, Deel XLIX. Afl. 1en 2, p.71-94

2. Othenio Abel, Die vorweltlichen Tiere in Märchen Sage und Aberglauben, Karlsruhe i.B. 1923, p.30-44.

3. SWEDEN: SvLm VIII 3, p.258, no.757. Götland: Bergman p.28(whale bone in a church reputed to be that of a giant). Östergötland: Herm. p.17, no.28 (giant's bone a luck piece). FINLAND: FSF VII 547 (giant's leg bone used as a gate post); 560. DENMARK: ETKr III no.55, Zealand: ETKr III no.42. MÜNSTER: Bügener p.119. OLDENBURG: Str. I no.258d = Zaun.(W) p.5 (man rides through the leg bone of a giant). HARZ: Sieber (H) p.1 (bones in a cavern); Pröhle (U) p.26, no.62. POMERANIA: E I 57, no.111 = Schulz p.82, no.118 = Grimm no.326; Temme (P-R) no.173. LUSATIA: Haupt I no.90 = Kühnau II: no.1142. HESSE-NASSAU: Lynker no.53 = Hessler no.68. VOGTLAND: Eisel no.23 = Köhler p.502, no.83. ALSACE: Hertz p.65; Elsassland p.92 = Stöber I no.122 = Zaun. (N) p.10; Stöber II no.64 = Hertz p.65. ODENWALD: Grimm no.324. BADEN: Baader no. 387. BAVARIA: Sepp p.530. UPPER PALATINATE: Schönwerth II 266. BOHEMIAN FOREST: Kollibabe p.66. TIROL: Z. no.205 - Alp. p.42, no.18; Z. no.216. LOWER AUSTRIA: Pöttinger p.28, no.9 = Calliano II 151; II 149. UPPER AUSTRIA: Gloning p.105. CARINTHIA: Rappold p.159. GALICIA: Vernaleken p.357, no.1 (tooth of great size).

preserved in churches of city halls. There they are hung up over the doorway or on the wall in memory of the giant who built the church or protected the city from its enemies.[1] Similarly garments,[2] supposedly those of giants, are preserved in Holstein, the Black Forest, Lower Franconia, and Transylvania.

§13 Giants and treasures.

Like the dwarves and elves, the giants and trolls have great treasures hidden in their caves.[3] The treasures which

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1. DENMARK: Jutland: ETKr III 18, no.77. WESTPHALIA: K. no.387b; Zaun. (M) p.8; K. no.133 = W-H p.192 (giant's bone in a church shows the size of the giant). FLANDERS: Tierlinck p.152 = Wolf (N) no.202 = Goyert p.169. ANTWERP: Goyert p. 170. ALTMARK: K. (M) no.56 (giant's shoulder blade. 2 versions). BRUNSWICK: S-M no.158. BRANDENBURG: K-S no.80 = Schwartz no.1 = LkB p.166 (giant's shoulder blade in the city hall); K-S no.55. POSEN: E, III 96, no.156 (bones walled into a cathedral). SILESIA: Kühnau p.32. SAXONY: Grässe p.255, no. 348 - Meiche no.564. BADEN: Baader p.274, no.291 = Meier no. 172. BAVARIA: Pz.II no.139; I no.272; Schöppner II no.665 (elephant's rib); Sepp p.543. LOWER FRANCONIA: Baader p.332, no.374 = Zaun.(N)p.9 = Pz I no.272 = Hoffmann p.12 = Ranke p. 228 = Schöppner II no.266. UPPER PALATINATE: Schönwerth II 265. SWITZERLAND: Kohlrusch p.8; p.9 note. TIROL: Ranke p. 225 = Z. p.154, no.217. AUSTRIA: Siess p.16. UPPER AUSTRIA: Baumgarten p.73 (skulls). TRANSYLVANIA: Müller no.29.

2. HOLSTEIN: Meyer p.11 (giant's coat with huge buttons, crosses on the buttons). BLACK FOREST: HaR [1]no.453, [2]no.577. BAVARIA: Schöppner I no.303 (giant's plow in a castle). LOWER FRANCONIA: Baader p.332, no.374 = Zaun.(N) p.9 = Pz.I no.272 - Hoffmann p.12 = Ranke p.228. TRANSLYVANIA: Müller no.14 (3 ells to the elbows of coat sleeve).

3. ICELAND: Árn. I 146 (troll has treasure under a water fall). FAROËSE LSLANDS: Zs.f.Vk.II 6, no.6 (giantess grinds gold in cavern). NORWAY: NFml XIII 29, SWEDEN: Runa (1843) 4, p.39, no62(giant offers money to a man who will bury him in å churchyard); SvLm (1923) p.10, no.6, VIII 3 p.284, no.845 (servant finds treasure in chest under a stone image of a giant) Lappmark: Hofberg p.195 (Stalo). Gästrikland: Från Gästrikebygden (1921) p.26 (giant's daughters inherit mines). Angermanland: FoF IV 80 (golden crown for bride of giant); SFT V 176 (giants shoe their horses with silver shoes). Dalsland:

were found in the grave mounds, evidently gave rise to a number of these tales. That giants give gold and silver in return for the services of men, appears to be due to contamination with dwarf-tales. In the Faroëse Islands a man finds a giantess grinding gold from a mill in a cavern. Near by sits her child and plays with a golden coil. The man steals

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Note 3, p.76, cont. Dalsland: Runa (1843) 4, p.31, no. 26; p.33, no.35 (man drives giant from his treasure chest by throwing a knife); p.37, no.55 (man must ride round giant's mountain thrice every Thursday night to keep giant's gold); p.39, no.62 (offers a man his treasures for burying him); p.42 no.62; Bondeson p.7 (giant has treasures in his cave); p.8 (giant pours gold and silver down chimney of the house of the youth who marries his daughter). Dalarna: Runa (1847) p.34, no.9. Södermanland: Herm.p.4, no.2; p.10, no.10. Bohuslän: Hofberg p.77 (giant goods bring no blessing). Halland: SvLm IX 33, no.77 (fine granits); Västergötland: SvLm (1923) p.9,no.4; p.10, no.8. Skåne: SvLm IX 32, no.23. FINLAND: FSF VII 571 (garments of silver and gold; ewers, cases and plates of silver and gold). DENMARK: Zealand: Andersen p.26, no.119 (troll rewards boy with gold for finding golden horseshoe); ETKr III no.88, Jutland; Thiele I 353 (troll). BELGIUM: Brabant: Wolf (M) no.527 = Cock-Teirlinck I no.139 (golden image of calf is god or idol of the giants); HANOVER: S-M no.159.2 (golden spinning wheel); W-S no.167.3; Weichelt I 43, no.8.Göttingen: Grässe II no.1144. EAST FRISIA: Str I no. 258.1 = Lübbing p.219. ALTMARK: Sturm p.28; E.II 75, no.131. BRUNSWICK: K-S no.278.2 (diamond barrow). HARZ: Förstner p.106; D.VII 20 (in caves); D.VII 18. BRANDENBURG: E. II 73, no.127. POMERANIA: E.I 57, no.112. ESTHONIA: V. II 7, no.24 (in temples); II 7, no.23 (huge bronze rings); II 200, no.24. SILESIA: Peuckert p.244. HESSE-NASSAU: D.X 11 = E. V 65, no.90; Pfister p.40, no.7; Lynker no.48 (golden door of castle). THURINGIA: Bechstein II no.346 = Quensel p.193; Bechstein II 209, no.348 = Quensel p.194 (giantess pursues a man . She carries a golden rod). ALSACE: Stöber II 118, no.162 (in Hunenburg; protected by magic). SWABIA: Kapff p.38. BLACK FOREST: Meier no. 169.1 Switzerland: Jegerlahner (Oberwallis) II 92, no.117. STYRIA: HaR. [1]no.225, [2]no.560. CARINTHIA: Rappold p.159. LOWER AUSTRIA: Pöttinger p.28, no.9 = Calliano II 151, II 149. TRANSYLVANIA: Müller no.22. BOHEMIA: Grohmann p.213 (giant sends silver and gold in sands of stream).

some of the gold. The child cries out and warns the mother of the theft. She pursues the man until he reaches safety in a church. She succeeds, however, in pulling out the tail of his horse. This tale is related to the story of Fenja and Fenja, who grind salt, found in the Grottasongr. In Sweden a giant asks a man for permission to be buried in the churchyard and offers a bag of gold. The request is refused. The man buries the giant in the mountains and puts the bag of gold under the giant's head. In Thuringia a man seeks a willow to make a yoke for his oxen and meets a giantess. She asks him to care for her child, while she seeks a willow for him, that will last him a lifetime. He runs away, however, when the child begins to cry. The giantess pursues him. She strikes him with a golden wand just as he reaches the threshold of his house. If he had remained with the child, he would have received a full-grown birch-trunk of gold. These tales are distributed sporadically everywhere on Germanic soil. They occur most frequently in Sweden.

In Sweden, Zealand, and Nassau, the giants give the key to their treasures to a man, or conceal it under a stone.[1]

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1. SWEDEN: Herm. p.15, no.21 (leaves key to mountain under a stone when he leaves the country); p.16, no.24 (golden key under a stone); Dalsland: Runa (1843) 4, p.30 no.23 (leaves key for treasures before he goes on a long journey. A man finds the key and takes the treasures); p.44, no.91(Fisherman throws key into a lake); Bondeson p.7 (giant tells man where to find key to his cave of treasures). Småland: Hofberg p.42 (Pukeberget). DENMARK: Zealand: Andersen p.27, no.119 = p.30, no.132 (troll tells girl to take the key to his mound from under a stone. She must not utter a word. When she perceives the key, she exclaims, "There it lies!" The stone falls back). HESSE-NASSAU: D. X 14, no.4 (shepherd and giant); E. V 65, no.90 (magic flower and key to giant's treasures).

In Dalsland a fisherman finds a giant in the throes of death. At his side is an enormous key. The giant tells the fisherman that the key is for a treasure-chest concealed in a certain mountain. The fisherman is unable to find the chest. He throws the key into a lake. In another Swedish tale a giant leaves his golden key under a stone, while he goes to a church to be baptized. When he returns, he is unable to lift the stone. He dies of vexation. In Småland a giant asks a man to place a chest on the altar in the church of his former home. He gives the man a key to his mountain, Pukeberget, which is guarded by two black dogs. Here he will find many silver vessels. He is to take the largest one. In Nassau a shepherd demands a giant's key. The giant tells the shepherd to follow him to the mountain, but not to utter a word. When the shepherd beholds the treasure, he exclaims, "Herr Gott!" The door closes suddenly. The giant hurls the shepherd into the meadow. In another tale from Nassau, a youth rescues his beloved from a giant. The giant crushes the fleeing lovers with a stone. Where they are killed, there grows a magic flower which becomes a silver key with magic powers, if it is picked at a certain time. With it the finder can open the doors to the giant's treasure vault.

In northern Germany, a giant, more often the Devil, watches over the treasures in a grave-mound or a cavern.[1]

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1. DENMARK: Jutland: Thiele I 357 (troll). EAST FRISIA: Lübbing p.211 (Devil). HARZ: Henn (S) no.35. MECKLENBURG: Bartsch no.38 (Devil). POMERANIA: Temme (P-B) p.174(Devil); Schulz p.84, no.120. RÜGEN: Temme (P-M) no.133 (Devil). EAST PRUSSIA: Reusch no.14 (two black dogs grow larger and larger).

Often the giant assumes the form of a great black dog. In the Harz mountains, a giant pursues a princess. She escapes by jumping her horse over an abyss. The giant falls into the chasm and becomes a great black dog. Here he guards the golden crown lost by the princess in her flight.

§14 Giants hurl a tool owned in common to one another.

Many tales tell of two giants who have a tool in common (hammer, ax, mallet, chisel, wedge, whetstone). They throw it back and forth when they need it for building churches or cutting wood in the forests.[1] A Westphalian giant wants to

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Note 1, p.79, cont. ESTHONIA: V. II 200, no.24 (dog, giant, bear); 141, no.4 (giants and dwarves); 2, no.6 (giant sits on a kettle filled with gold). HESSE-NASSAU: D. X 14, no.4 (shepherd and giant); Zaun. (H-N) p.61 (fisherman tries to raise golden door of giant's castle from the river. One of them speaks. The door vanishes.) FRANCONIA: Bechstein (F) p.285, no.146.

1. SWEDEN: Herm. p.16, no.24 (ax falls into lake). FINLAND: FSF VI 563 (church, stone mallet). DENMARK: Jutland: Skattegraveren (July-Dec. 1885) p.237, no.730 (churches); ETkr III no.114 (churches); no.98 (smith borrows hammer). NORTH SCHLESWIG: Meyer p.18 = Thiele I 251 = Mü. [1]no.72, [2]no.434 (churches, hammer). WESTPHALIA: Grimm no.20 (hammers); HaR [1]no.455, [2]no. 579 (hammer); [1]no.456, [2]no.580 (ax in two versions) K.no.321 (2 versions); S-M no.163.2; SAUERLAND: Zaun. (W) p.8 - K. no.213 (smith's hammer); Groeteken p.52, no.58 (mountains tremble when giants throw ax). OLDENBURG: Str.I no.258f (ax to split wood); no.258g (ax hits giant's breast). HARZ: Siever (H) p.1 (bone ax). POMERANIA: Bl.f.Pom.Vk.VIII 1, no.2 (ax). WEST PRUSSIA: Behrends p.41 (brother's ax); Behrend I 10, no.5. EAST PRUSSIA: Plenzat p.65 (ax). HESSE-NASSAU: Lynker no.40 = Hessler no.190 (mallet); E. V 59, no.84 (ax in 2 versions); Zaun. (H-N) p.59 = Lynker no.62 (ax). THURINGIA: Bechstein I 3, no.2 = Quensel p.193 (hammers, battleaxes, large golden balls, water); Quensel p.193 = Witzschel I no.300 = Mitzschke p.91, no.137 (whetstone). BADEN: Baader p.341, no.386 (hammer, mallet, chisel; bridges and temples); p.31, no.37 (St.Trutbert and St.Ulrich build a church with a single ax). MIDDLE FRANCONIA: Witzschel II 38, no.35 (builders; hammer). BAVARIA: Schöppner II no.1122

split some wood, but has no mallet. He calls to his brother, "Brother Hâgen, lend me your mallet."

"Brau Hâgen, Hâgen,
Len mek dîne slâgen."

His brother throws the mallet to him. In Thuringia and Bavaria, a giant, who is mowing grass in a clearing, calls to another giant, "My scythe has become dull. Throw your whetstone to me." The whetstone still lies on a heap of stones. In Sauerland, the mountains rumble and tremble when they throw the ax. It seems likely that these tales arose as an explanation of the rumbling of thunder in the mountains, followed by a flash of lightning (Thor's hammer) and a loud crash from the other side of the valley. In a corrupt version from Sauerland, the ax-head flies off the handle of an ax when a giant is cutting wood in the forest. The ax-head hits the roof of a barn with a loud crash.[1] In Thuringia golden balls, hammers, and water are thrown.

In southern Hanover the tale occurs in a slightly different form: When the giant goes home from a visit to his neighbor, he forgets his hammer. From his home he shouts loudly to his friend and asks him to throw the hammer to

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Note 1,p.80, cont. (mallet and iron wedges in forest); Pz II no.139 (whetstone); 84(crowbars; castles). UPPER PALATINATE: Pz I no.136 (wood-mallet); 124 (hammers; castles). BOHEMIAN FOREST: Jungbauer p.22 (wood mallet). TIROL: Z. no. 206 (hammer; churches); 205 - Ranke p.228 - Alp.p.42, no.18 - Wolf(Zs) II no.27 (hammer; churches). STYRIA: Sann p.235 (hammer; church). CARINTHIA: Gräber no.53 (hammer; churches). TRANSYLVANIA: Müller no.12.

1. SAUERLAND: Zaun.(W) p.8 (ax-head flies off handle). SWITZERLAND: Kohlrusch p.328, no.6(whorl flies off the distaff of giantess).

him. In throwing the hammer the giant's mitten clings to the handle of the hammer. As the hammer flies through the air the mitten drops off and falls into a brook, which has since then always been called de Handschenbeke (Mittenbrook). In Jutland there is a closely related tale. A mountain sprite (Bjærgmand) forgets his mitten. His neighbor fills the mitten with sand so that he can hurl it. Where the sprite empties the mitten is a hillock of sand.[1]

In a few tales from Osnabrück, Hesse, Sauerland, and East Prussia, giants hurl stones or hammers at their neighbors in order to awaken them or to give the signal that it is time to come and help with the baking.[2] In Westphalia giants throw bread to one another when they bake.[3]

A small group of tales of a somewhat similar nature is found in Westphalia, Hesse, the Harz, Esthonia, the Bohemian Forest, and Transylvania. Here the giants clink glasses, shake hands, or pass snuff boxes, soap, or porridge to one another across a valley.[4]

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1. DENMARK: Jutland: ETKr III no.86 = 87 = 88 = JF no.72 (mitten; mountain sprite). HANOVER: Eckart p.139 = S-M no.163.1 (mitten and hammer).

2. HANOVER: S-M no.164.3 (signal to bake). WESTPHALIA: Zaun.(W) p.4 = Grimm no.16 = D.V 106 = W-H p.55 (send letters in balls of yarn every morning). SAUERLAND: Groeteken no.107 (signal to awaken). Osnabrück: Schirm. p.54 - Grässe II no. 1029 = W-H p.250 (trough scraper). EAST PRUSSIA: Plenzat p.65 (signal to awaken). HESSE: Lynker no.47 = Pfister p.37, no.3 = Zaun(H-N) p.50 = HaR [1]no.457, [2]no.571 (signal to bake).

3. WESTPHALIA: Zaun(W) p.6.

4. WESTPHALIA: Grimm no.16 = HaR [1]no.455, [2]no.579 = Grässe I no.612 (shake hands over valley); W. no.2726 = Zaun. (W) p.7 = W-H p.80 = Ranke p.230 (spoons full of porridge); Zaun (W) p.6 (spoons full of porridge). WALDECK: Curtze p.216 no.36 (shake hands); Curtze p.215, no.35.2 (spoons of porridge) HARZ: Eckart p.122 = Sieber (H) p.4 = E. IX 44, no.76 = Ranke p.230 (giants clink glasses. Giant killed in fight over

The best-told versions of these tales are found in Westphalia, the Harz, Hesse, and Thuringia. In the outlying regions (Finland, Jutland, North Schleswig, Baden, Bavaria, the Upper Palatinate, the Tirol, Styria, and Carinthia) we find some fourteen versions of the story of two giants building a church with a common hammer. The usual form of the story occurs also in Pomerania, West Prussia, and East Prussia, outlying territories which were colonized by western Germany. The notion that giants have tools in common is also found in the stories of the giant's baking-oven, which are restricted to Westphalia, Hanover, and Hesse-Nassau.[1] In view of these facts, it seems likely that these tales arose somewhere in northwestern Germany.

§15 Common baking-oven of giants.

Two giants live on neighboring mountains in great friendship and do their baking together in a common oven. When one of them wants to bake, he signals to his neighbor by scraping out his kneading trough with his dough-knife. One morning one of the giants hears a scraping noise coming from his neighbor's mountain. Believing this to be the signal, he quickly rises, and with his kneading-trough full of dough strides over the valley to help with the baking. When he

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Note 4, p.82,cont. breaking of glass). BOHEMIAN FOREST: Jungbauer p.22 (shake hands):, p.22 (snuff boxes). ESTHONIA: V. II no.1 (snuff boxes). TRANSYLVANIA: Müller no.28 (stones); no.15 (soap).

1.C.f. section 16 below.

arrives, he finds that his neighbor is still a-bed and that he had made the noise by scratching himself. Angered at this, he turns about and goes home.[1]

In two versions from Westphalia, the giant stumbles and

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1. WESTPHALIA: K. no.137 - W-H p.192; K. no.324; 240; Lotze no.32 (burns finger on oven); D. V 104,no.52 = Grässe I no.835 (fleabite on thigh. Sleeping giant says, "Was willst du denn, es ist ja erst halb zwei Uhr); Zaun.(W) p.6 (strike dough-knives together; giant spills dough on way) Lotze no.34 (bread for Wodansfest. giant spills dough on way); Zaun.(N) p.3 (cock runs into nostrils; giant sneezes and rubs nose with sleeve; he crushes trough on mountain-top); K. no.280-Richter I 118 = Zaun.(W) p.7 = Henn.(Nd) p.80 = Uhlmann p. 74 = W-H p.8 (giant sneezes and rubs nose; hedgehog in beard; giant drushes trough on mountain-top). SAUERLAND: Kleib. no. 42 = W-H p.125 = Uhlmann p.167; Kleib. no.41 = K. no.145 = Bahlmann p.60,no.40; K. no.209 = Groeteken no.74 = Ranke p.231. MÜNSTER: Bügener p.119 (2 versions); Kleib. no.43 = Zaun.(W) p.6 (scratching body is signal). OLDENBURG: Str. I no.258* (neighbor wishes to use oven before it cools; giant scrapes dough off legs with knife; sand in shoe); no.258e (2 versions; giants kill one another); no.258f*. HANOVER: S-M no.164.1; 164.3 (2 versions; fight and throw stones); Meissel no.14 (stone in shoe); p.85 (stone in shoe); no.18 (miller and baker). Osnabrück: Schirm p.97; p.54 = Grässe II no.1029 = W-H p.250 (stone in shoe). Göttingen; S-M no.164.2 = Henn.(S) p.196,no.102 (quarrel and throw stones). ALTMARK: Altmärkischer Sagenschatz p.148 (fleabite. giants fight and throw stones); p.148 (giant oversleeps; giants fight and throw stones); K-S no.156 = E. VII 117,no.191 (fly bothers when giant cleans trough; crushes trough on neighbor's head; they fight and throw stones). BRUNSWICK: Voges no.25 (monk and giant); no.26 (baker and miller; baker rubs body while bathing; Devil hurls spear). WALDECK: Curtze p.215 (giant scratches his head; his neighbor comes to borrow bread , but finds that he has not yet baked). HESSE-NASSAU: Zaun. (H-N) p.59 = Bechstein I 100 no.66 = Heusinger p.40; K-S no.269 (quarrel and throw stones); Lynker no.59 = Pfister p.38, no.3 (Sall'k ne brengen?); Lynker no.39 (Ick kome gliek! "Thu einen langen Schritt."); Lynker no.47 = Zaun.(H-N) p.59 = HaR [1]no.457, [2]no.581 = Pfister p.37,no.3 (throw stones as a signal; stones meet half way); Laistner, Nebelsagen p.270(scratching leg is signal) RHINELAND: Zaun. I 62 (water in shoe).

spills the dough on his way to his neighbor's mountain. Where this happened, the soil is more fruitful than elsewhere. In another version the giant puts the kneading-trough on his own head when he turns to go home. He finds this uncomfortable and crushes the trough down on the mountain-top, which has been bare ever since. Similarly in the Altmark, he crushes the trough violently on his friend's head when he finds him asleep, and then runs home, pursued by the injured one.

A few versions differ somewhat from the ordinary form of the story in some of the essential details. In Westphalia, the giants make bread for the Wodansfest. One giant stumbles as he crosses the valley and spills his dough of the ground. He picks up his trough and his tools and mixes more dough, from which they make the best bread they ever made. This version occurs in a recent collection and is clearly quite corrupt. I find no reference to the Wodansfest elsewhere. It is probably nothing more than a literary forgery.

In Münster and Hesse-Nassau, the giant hears the signal (scratching of body) and cries in a thunderous voice, "Shall I bring it?" (Sall'k ne brengen?) He then goes over the valley in a few strides. In Oldenburg one giant kills the other because he comes too early to help with the baking, or because they disagree about the firing of the oven. In Hanover and Brunswick, two giants, a baker and a miller, do their baking and milling together. They quarrel and the miller hurls a spear, which lodges in a cliff. The baker pulls out the spear and water spurts from the hole. Thereupon the

baker says, "I don't need you any more, I shall build a mill for myself." The miller has to buy himself and oven In Brunswick, this tale more closely rese[illegible] the ordinary [illegible]. The baker makes so much noise when he rubs his body while bathing that the miller takes it for the signal. When the miller does not find the baker at home, [illegible] the Devil to build him a mill race [illegible] a mill.

In [illegible], a blind giant cries, "I am coming at once!" when he hears a scraping noise. The other giant cries, "Take a long step." The blind giant strides over the river in one step. In another tale the signal to come and bake is thro[illegible] stones [illegible] on [illegible].

The belief that giants had baking-ovens is found in only two tales outside of northwestern [illegible]. In [illegible]burg hewn stone slabs set [illegible] placed at the ends and on the top, are said to have been an oven in which giants used to bake. In West Prussia a pregnant giantess swims across a lake on her way to bake bread. When she reaches the shore she gives birth to a child and dies. Her body lies in a stone cairn. It is likely that this cairn was originally the baking-oven of the gaantess. In Westphalia the Devil has a baking-trough and oven.[1]

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1. MECKLENBURG: Bartsch no.41. WEST PRUSSIA: Tettau-Temme p.241, no.257. WESTPHALIA: W-H p.265 (Devil).

This tale is best told in Westphalia. In other parts of northwestern Germany it also occurs with contaminations from other tales peculiar to the respective regions: Hanover, Oldenburg, Osnabrück, the Rhineland (stones in giant's shoe); Hanover, Göttingen, Hesse-Nassau, the Altmark (throwing stones at each other); Oldenburg (throwing ax to chop wood); Westphalia (giant sneezes when fox chases a cock into his nose); Hesse-Nassau (blind giant carries church on barrow).

In a number of cases substitutions have been made in the signals: Westphalia (striking dough-knives together); Münster, the Altmark, Hesse-Nassau (scratching body); Oldenburg (drawing bread out of oven); Hesse-Nassau (throwing stones). Substitution for scratching of body, Oldenburg (scraping dough off legs with a knife after kneading dough with feet); the Altmark (striking at a fly with scraper and hitting the kneading-trough). In some tales the giants are millers, bakers, or monks: Hanover (miller and baker); Brunswick (miller and baker--giant and monk).

The tale of the giant's baking-oven is restricted exclusively to northwestern Germany: Westphalia, Oldenburg, Hanover, the Altmark, Brunswick, Hesse-Nassau, the Rhineland. It is significant that the tales about giants who throw an ax, which they have in common, are most abundant in this region, particularly in Westphalia and Hesse-Nassau.

§16 Giants cause storms, mist, earth-quakes, and great noises.

The belief that giants cause storms and earthquakes is common on Germanic soil. When giants laugh uproariously and shout loudly at their revels in the mountains, call to one another over long distances, blow horns, mutter to themselves, moan and howl on stormy nights in their graves, sneeze with great force, snore loudly in their sleep, it sounds like thunder, or the earth trembles from the violence of their outbursts.[1] A man in Dalsland hears a giant's children scream-

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1. ICELAND: Árn. I 166 (roaring laughter and shouts). NORWAY: Faye p.6 (giantess makes crashing noise with kettles); Faye p.12 (thunder in mountains); NFk IX 99 (thunder in mountains). Jämtland: SFT V 175 (Lax till frukost, lax till middag, lax till middag, lax till qväll: jag ger snart necken det här fisk ätandet, Neighboring giant answers: Kött till frukost, kött till middag, kött till qväll, jag ger snart necken det här kött ätandet); Runa (1847) p.31,no.1 (snore). Dalarna: Dalarnas Hembygds forbunds (1926) p.89 (giant shouts to his wife from a great distance and tells her to prepare food). Dalsland: Feilberg Jul II 56 = Runa (1843) 4 p.43, no.84 (giant on island is heard saying: I Högsaters gäll, i Kroppe fjäll, där har jag spisat mång Julafteskväll); Runa (1843) 4, p.45, no.94 (laughter and shouts at Yuletide); p.37, no.54 (giant howls into church like a dog and church sinks from view); Runa (1843) 4, p.35, no.43 (thunder in mountains); p.25, no.4 (thunder in mountains); Dalia I p.16 no.1 (giant's children scream). Västergötland: Runa (1843) 4 p.41, no.71. Bohuslän: Arill p.48 (laughter and shouts). Skåne: Runa (1843) 4, p.34, no.39 (sound of giant's bells and barking of their dogs); Lengertz p.219 (snore). Jutland: ETKr III no.243 (trolls blow horns); no.241 (trolls shout to each other); no.240 = JF no.73 (shouts sound like fog horns); Thiele II 178 (giants or trolls pass at night in great haste and say, "Mi! mi! mi! mi!). BELGIUM: Limburg: Bulletin de Folklore II 205 (howls and wails at night of anniversary of rape of daughter). WESTPHALIA: D.VII 91 (Devil howls and moans in forest); Zaun.(W) p.11 (giant moans and howls in storms); W-H p.55 (utter strange sounds). SAUERLAND: Zaun. (W) p.6 =Uhlmann p.159 = Kleib. no.40 = W-H p.124 (sneeze: Sau woahr, as me den Hunen prussen hört); Kleib. no.43 = Zaun. (W) p.6 (shouts like thunder). ALTMARK: E.II 75, no.131 (spectres wail). LÜNEBURG: Reinstorf p.169 (spectral giant

ing in the mountains. He throws something into the mountain and says, "Make your children be quiet, that's what I do with mine." At his home that night, he hears heavy steps and a rough voice saying, "Come out, come out." The giant twists the man s head around.

Note 1, p.89, cont. moans and wails on stormy nights). HARZ: D. VII 19 (snores shake earth). MECKLENBURG: E.I 57, no.112 (roaring laughter and shouts). POMERANIA: E. I 55, no. 108 (giants shout when fighting); Schulz p.84, no.120 (Shouts and laughter); Rosenow no.46 (moaning in giant's cavern). ESTHONIA: V.II 2, no.6 (giant plays a violin). LUSATIA: Haupt I no.91 = Sieber p.133 = Meiche p.430, no.568 (laughter and shouts). SILESIA: Reimann p.95, no.3 (talks to self at night); p.179 (thundering in mountains); Peuckert p.244 (moaning and howling in storms); HaR p.366 (Rübezahl). RHINELAND: Zaun. II 82 (shouts for ax). HESSE: Neuhaus p.11 (laughter and shouts); Pfister p.39, no.6 (blows horn and calls, "Waffina, die Zeit ist da."); Bindewald P.81 (blow horn); Zaun. (H-N) p.58 (giantess weeps for husband), p.58 (snore when it storms); D. X 72 (frightful noises and cries); Ranke p.233 = E.V . p.60, no.86 = Wolf (H) no.67 (roar in grave). THURINGIA: Wucke no.18 = Quensel p.193 = Zaun. (N) p.3 (shout to each other). ALSACE: Stöber p.55, no.64 = Elsassland p.92 = Hertz p.65 (giant calls, "Räger, Reger,"); Stöber I no.122; no.109 = Zaun. (N) p.10 = Elsassland p.92 = Ranke p.233 = Hertz p.65 (moaning and groaning in giant's cairn). BAVARIA: Schöppner I no.182 (spectral giant makes great noise). BOHEMIAN FOREST: Jungbauer p.22 (giants shout to each other). SWITZERLAND: Zaun. (N) p.12 (giants snore and make trees tremble). TIROL: HaR [1]no.432, [2]no.554 (snore); Pz. II 65, no.86 (Bauts Türken, türken bauts;" peasants build Türkenanbau); Zaun.(N) p.12 = Ranke p.232 (cries cause cliffs to burst, houses to tremble, and loosen avalanches and mountain walls. Usually silent for fear of destroying their own homes.); Alp.p.13 (roars cause cliffs to crumble); Vonbun p.143, no.1 =Alp. no.216 (wild men speak only a few harsh words) = Zaun.(N) p.66; Zaun (N) p.66 (giants have great voices) = Z. p.123, no.20 (Salwangen and Gannes without speech); Alp.p.15 (Salwangen and Gannes have no speech. Few rough sounds to express wants.). LOWER AUSTRIA: Calliano I 123 (weeping and laughter). CARINTHIA: Gräber p.79 no.95 (wild man blows a horn to clear away snow and brings forth strawberries), no. 93 (mows down mountain top with a scythe). TRANSYLVANIA: Müller no.20 (giants shout to each other). BOHEMIA: Grohmann p.218 (howls in storms).

lists or fog that rises from a mountain is the smoke from a giant's pipe of from giants' caves, and indicates the coming of bad weather in Norway, Jutland, and the Tirol.[1]

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1. NORWAY: NFml VI 124 (when one hears giant in mountains scratching himself, it is a sign of an approaching storm.) Faye p.12 (Fire and smoke from caves of giants); Faye p.6 (giants cause whirlwind by shaking self). SWEDEN: Angermanland, FoF IV 80 (cause storms by magic). Dalsland: Runa (1843) 4, p.26, no.29 (troll causes trees to shake by turning in his sleep); p.25, no.1 (giant puts out woman's fire before sunset). Skåne: Johnnsön p.85 (when it thaws, giant shakes self; mountain trembles and a great noise is heard); p.85 (giant's passage through forest causes roaring sound). FINLAND: FSF VII 541 (billowing waves of grain caused by giant's running through it.). Alsen: Meyer p.15 = Ohrt p.15 (island trembles when giants fight). Jutland: ETAr III no.185 (smoke rises from hill; sign of an approaching storm). NORTH SCHLESWIG: Thiele I 181 = Meyer p.14 = Mü. [1]no.439 = Ohrt p.22 (giants cause noise in leaping from isle to isle). WESTPHALIA: D.V 57, no.31 = Uhlmann p.157 (when it thaws, giant shakes himself. This causes a great noise and a trembling of the mountain). SAUERLAND: Zaun. (W) p.6 = Groeteken no.21 (noise like thunder when giant drinks); Zaun (W) p.6 (thrust holes in clouds). Osnabrück: Schirm. p.98 (great noise when giants throw stones). OLDENBURG: Str.I no.258k (whirlwind); no.204m (Devil and whirlwind); no.256k (Devil and whirlwind). Lüneburg: Zaun (N) p.[illegible] = Meinstorf p.132. SAXONIA: L. I 55, no.108 (outcry and roars when they fight). HESSE: Zaun (H-N) p.58 (snoring causes earthquake); D.X 14, no.4 (roaring sound in forest when giant passes through); Lynker no.92 (roaring sound when giant passes through). THURINGIA: Busch p.52 (giants send storms when angry at men); Quenzel p.194 (dragon and giant). [illegible]: Zaun. II 64 (giants whet their swords on mountain top). ALSACE: Hertz p.65 = Stöber I no.109 = Elsass[illegible] p.[illegible] (roaring in forest caused by passage of giants). [illegible]: Pz I 245, no.276 (passage of giant causes roaring in forest). [illegible] PALATINATE: HaR [2]no.429 (gigantic spirit causes winds; his wife brings water by magic). TIROL: Ranke Pz.232 = HaR [1]no.469, [2]no.592 = Alp.p.43, no.21 (breathing bends trees; snores); Zaun.(T) p.12 = Ranke p.232 = Z, p.204 (giant's breathing causes wind; snores); HaR no.452 [illegible] p.[illegible] (giant's breathing and snores); Alp. [illegible] (giant's breathing); Pz.II 66, no.86 (mist rising from ravines is smoke from pipes of giants; Alp.p.29, no.7 (wild man's passage through forest causes a roaring sound); HaR p.365 (giantess calls the hunsa causes avalanches). SALZBURG: Freisauff p.[illegible] (wild man puts cane on house; it trembles). STYRIA: [illegible] (giant drives away hail bringing witches and governs storm winds). TRANSYLVANIA: Müller no.15 (sounds like thun-

When they shake themselves, stir in their sleep, fight, sneeze, or shout, the earth trembles as in an earthquake. A roaring in the forest and billowing waves in a field of grain mark the passage of a giant. Giants in Lüneburg lean against farm houses and make them tremble, stop windmills, dam millstreams with their bodies, put their hands on chimneys, or blow into them when people bake. To get rid of them one must give them flour or bread. Then they will go away with a loud burst of laughter. When a giant in Thuringia attacks a dragon, the ground shakes and the cliffs give forth vapor. The dragon flies away, but returns later to steal the giant's son. Now the giant hurls a stone at the dragon. The dragon flies into the river with the little son. Here they are covered up by the stones that break from the cliff. The giant stamps his foot in anger and leaves a huge footprint. In Oldenburg they tell an uncouth story of the origin of a whirlwind. A housewife wants to get rid of a servant, a giant. She breaks wind and says, "Fetch back the whirlwind, Dwärwind." Like lightning the giant goes after it and disappears in a whirlwind. When the people see a whirlwind, they say, "The servant of Bloke is chasing the whirlwind-- Bloker Knecht is achter den Dwärwind to gripen." In other versions the Devil takes the place of the giant.

The trolls of Denmark, the Wildmandli of Switzerland, and the wild man of the Tirol like to be out in rainy or misty

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Note 1, p.90, cont. -der when they fight). Laistner, Nebelsagen p.18, 127, 153 (storm giants).

weather.[1] The wild man of Tirol wraps himself in a cloak in good weather and pulls a broad-brimmed hat over his face. He trembles as if with cold and weeps. In rainy weather he is happy and goes about without a hat or cloak. In Silesia, however, giants are merry, sing joyous songs, frolic about, offer their services to people, wash clothes for them, turn windmills, wash children, and water the plants in good weather. In gloomy weather, they rage about, make frightful noises, tear down houses, destroy bridges, fields of grain, cover fields with sand and mud, and threaten people with death. In Bavaria, a gigantic goat, who eats two acres of grass daily, sleeps at the edge of a defile with its udder hanging over the precipice. A passing cart tears off one teat. A cloudburst of milk sweeps into the valley and engulfs seven villages. This is the first and last time that milk flows in streams in the Bavarian Forest.

Humorous tales about men who crawl into the sheath of a giant's sword or into a giant's nostrils[2] are told in the Harz

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1. ZEALAND: Thiele II 38 (giant is seen walking about with his pack of trolls in foggy weather). SWITZERLAND: HaR 2no.562 (Eismandln is half giant and is seen on high peaks in ice fields or in valley). TIROL: Zaun. (H-N) p.21 = E. V 61, no.87 = Ranke p.184 (wild men happiest in storms; they shake the treetops in mountains); Z. no.186 = HaR 1no.446, 2no.567 (wild man happy in rainy weather); HaR 1no.447, 2no. 567 (when wild man is asked why he wears a cloak in good weather, he replies, "So that I can do what I want in bad weather."). SILESIA: Heimann p.95, no.3 (giants merry in good weather, but ill-tempered in bad weather). BAVARIA: Schöppner I no.88 = Woltinger p.173 (giant goat).

2. WESTPHALIA: W-H p.8 = Henn. (Nd) p.80 = Zaun. (N) p.7 = Zaun (N) p.3 = K. no.280 = Richter I 78 = Uhlmann p.74 (giant sneezes when cock is chased into his nostril by fox); Grässe I no.835 = D.V 104 (giant puts a load of hay in his

mountains and the Tirol. Corrupt versions occur also in Westphalia. In the Harz mountains, six tailors mistake a sleeping giant's foot for a mountain and the sheath of his sword for a cave. They crawl into the sheath and go to sleep. When the giant hears them snore, he thinks a swarm of bees has entered his scabbard and puts his sword into the scabbard. He hears a squealing noise and pulls out the sword. When he sees the tailors, he says, "Too bad, more tailors." Compare the story of Thor in the thumb of the giant's glove in the Edda.

In a corrupt version from the Harz, dwarves put stones in a giant's nostrils. He sneezes and the dwarves fly in all directions. The giant wakens, perceives the dwarves creeping into a cavern and is about to destroy them, when lightning strikes him. A giant in the Tirol makes the trees tremble with his snoring. A peasant thinks it is a windstorm and drives into a cave. It turns out to be the giant's nostril. He sneezes and blows the peasant out. In Carinthis a wild man

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Note 2, p.92, cont.- nostril to keep rain off it. Another giant takes a pinch of snuff and sneezes. He sneezes also and blows out the hay.). OLDENBURG: Zaun(W) p.5 (man drives into cavern which turns out to be the leg-bone of a giant). HARZ: D.VII 102 (dwarves put stones in giant's nostril); Förstner p.58 (tailors in scabbard); Sieber (H) p.15 (tailors want to kill giant, but become frightened when he turns. They creep into sword sheath. He puts his sword in and kills them all.) TIROL: Zaun.(N) p.12 = Ranke p.232 = HaR 1no.432, 2no.554 (giant sneezes when man drives into his nostril); Alp. p.13 (man drives into a cavern--giant's nostril. Prickly underbrush bars his way. The giant sneezes and violently blows out the man); Z. no.204 (giant sneezes and blows peasant out). CARINTHIA: Gröber no.96,3.

§17 Spectral giants.

Tales of spectral giants are current in Germany, the Netherlands, Switzerland, Austria, Bohemia, and sporadically in Sweden and Finland. Enormous fantastic men stalk noiselessly about at night and frighten whomever they meet.[1] They

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1. ICELAND: Árn. I 166 (heavy steps on Christmas eve. Huge man stands outside and leans on an iron staff. He soon goes away). SWEDEN: Bohuslän: Arill p.48 (a boy sees a giant sitting near his sister who is picking berries. He tells her to look around. The giant bursts into loud, mountain-shaking laughter and vanishes). Närke: Herm. p.14, no.20 (At night a man sees a silent, tall, black figure with many others on it, and says, "was that a giant going about like a ghost and carrying black Devils on his back?"). Småland, SvLm VIII 3, p.42, no.169 (giant follows man about in forest. He watches over it, but does not harm the owners,); p.38, no.157 (headless giant in boat uses arms as oars). FINLAND: FSF VII 571 (mountain troll is seen dressed in white, red, and black. She hangs out clothes gleaming with gold and silver. They disappear when an observer approaches), DENMARK: Jutland: ETKr III no.74(giant rises from grave and walks about); 4, no.9 (ghost of giant). Fyen: Thiele II 138 (ghosts of giants seek each other). NETHERLANDS: Wolf(N)no.556 (giant tall as tree chases people or leads them astray at night); p.649, no. 555 (tall black giant with legs close together, arms hanging a at sides, stiff neck, appears before a traveller. When addressed, the giant turns about stiffly and vanishes.). WESTPHALIA: Zaun. (W) p.5 (rolls up th threshold like a fiery wheel if one calls, "Rabke, will du mi wat, dann kumm.") LÜNEBURG: Reinstorf p.169 (on stormy nights, gigantic form with a deathly pale face stretches its arms over a solitary farmhouse and wails and moans. This means that someone must die in the course of a month). ALTMARK: Altmärkischer Sagenschatz p.144, no.4 (giant's ghost appears on New Year's eve). SCHLESWIG: Mü. ^{2}no.383 (Kuhtod like a giant); ^{2}no. 383 (Kuhtod hit by bullet; a heap of tar where it dies); DITMARSCHEN: Zs.f.Vk. VIII 210 (giantess in human form at midnight). MECKLENBURG: Bartsch no.34 (head of giant with lantern is seen above the treetops). POMERANIA: Bl.f.Pom.Vk. III, 143, no.44 (giant child comes out of her grave and slowly goes to the top of a mountain with huge stones in her apron. Her apron strings break and she returns sadly to her grave). RÜGEN: Haas (F) no.65 (giant astride a road between eleven and one o'clock at night. After farmers drive through, they find excrement in their carts). WEST PRUSSIA: Behrend p.13 (giants pursue desecrators of graves). EAST PRUSSIA: Schwarzien p.23, no.10 (spectral giantess guards treasures). ESTHONIA: V. II 6,

Note 1, p.94, cont. -no.19 (ghost of giant sits on a stone at night and looks threateningly at a church he meant to destroy before he was killed). UPPER HESSE: Bindewald p.81(giant is as tall as a church tower and has eyes as big as plates. He cries, "Help nu, help nu." He blows in his trumpet and vanishes). THURINGIA: Bechstein II 48, no.183 = Schöppner I no.182 = Grimm no.167 (tall, coal black figure brings the plague); Quensel p.192 = Wucke p.193, no.330 (a great black giant climbs up and down the cliffs at a waterfall and stirs the stones in the basin with a long pole). VOGTLAND: Quensel no.205 = Bechstein II no.244 = Eisel no.22 (giants turn face from south to west at noon); Eisel no.159; no.162 (man dies soon after seeing a fiery man with thin legs, arms outstretched to the skies, a black cap. The giant passes with great strides). RHINELAND: E. VI 49, no.70 (beats stones with sword); Schell (B) p.520, no.52 (man becomes ill when he sees a giant with a slouch hat and eyes as large as plates). ALSACE: Stöber I no.133 (spectral giantess comes from her seat on a mountain and drives children to their homes after vespers); Hertz p.65; Stöber I no.109 = Elsassland p.92 (invisible giant follows people about at night); Elsassland p.92 (a giant stands as watchman of valley with feet on opposite mountains. A maid feeds him. She walks over a bridge as large and beautiful as the rainbow). SWABIA: Reiser no.52 (a giant goes about dressed in a great cloak. He leads people astray, especially those going to a mill. A butcher beats about himself with a club and the spectre is never seen again). UPPER FRANCONIA: Diezel p.20 (a wood sprite who appears in form of a giant at new moon and vanishes at full moon frightens away woodcutters). BAVARIA: Pz.II no.87 (black giant stops if one addresses him); Woltinger p.67 (giantess under bridge): BLACK FOREST: Meier no.169.1 (ghost of giant). SWITZERLAND: Holder p.102 (giant with rope round his neck and chains on his feet appears where criminals are hanged); Schw. Arch. (1901) p.257 (tall, beautiful woman, adorned in costly raiment, goes about at night between eleven and twelve with a huge dog. She washes her blond hair in a spring. She is harmless). TIROL: Z. no.357 (Lorg appears as a tall black man; walks about with its head under its arm); no.206 (people who meet the Lorg have to carry it to the nearest crucifix. Not a giant); no.41 (the Stampa looks in a cobbler's window and says, "How do you like my long nose?" The cobbler holds up his last and says, "How do you like my last?" The Stampa goes away laughing); no.41 (Stampa at the child bed). SALZBURG: Freisauff p.145 (giants on crossridges of houses look fixedly to the east). STYRIA: Sann p.239 (giant leads a boy into a cave where there are moss-covered kegs of wine. The boy refuses to taste the wine. The giant vanishes). AUSTRIA: Vernaleken p.59, no.31 (giant with head under arm). UPPER AUSTRIA: Wolf (D) no.95 (a giant skeleton lifts woman high into air each time she looks. She calls upon Jesus and is released. The next day there are three corpses in the village. The woman is sick for a year). LOWER AUSTRIA: Calliano II 151 (bones disturbed); 149; Pöttinger p.28, no.9 (giant

vanish as suddenly as they appear. Often they presage a plague or some other misfortune. These giants are clearly explanations of shadows, dark clouds, banks of mist, distorted tree trunks, and other strange figures of the night. It is impossible to classify these tales all under one head, for they exhibit many variations.

Two giants in Fyen seek one another at night. When they meet, there is a terrific struggle. A man meets one of these giants at midnight. The giant threatens to twist the man's neck if he comes into the land again. However, he promises the man that he will never lack money if he will tell where the rival giant is. The cow plague in Schleswig looks like a giant. It demands that the farmer do not haul dung on Saturday, and offers to shake hands. The farmer refuses. He hits the Kuhtod with an ax. The next morning he finds his ax in a wild crab tree. After this he hauls no more dung on Saturday. A cowherd in Ditmarschen meets a beautiful giantess clothed in white. She carries a spear in her hand. She takes human form only at midnight. To marry her the cowherd must be killed by her spear and his body must be placed under a stone so heavy that human hands cannot lift it. The cowherd tells his friends that he is going to die, but they

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Note 1, p.95, cont. appears when his bones are disturbed). BOHEMIA: Pollinger p.121, no.39 (giant goes about silently at night and vanishes at first cock-crow with a great sigh); Gradl no.28 (tailor sickens from fright when he sees a tall black man beside him in the forest); no.27 (Hehmann). KUHLÄNDCHEN: Ullrich p.206, no.226 (huge black man appears before a woman o on her way to get a midwife. He is gome when she returns).

will not believe him. He disappears the next day. They find a pool of blood beside an immovable stone which has the shape of a spear. In Thuringia a tall coal-black figure walks about the streets at night and looks into the windows of the tallest houses. A woman crosses herself and walks between his legs. The giant's legs come together suddenly. Shortly after this the plague comes upon the city.

In Vogtland a giant sits on a high cliff and stares fixedly toward the south. At noon he turns his face toward the west. Shortly after this he strides away and vanishes over the mountains. In a similar tale from Salzburg, giants come down from the mountains and support themselves on the cross-ridges of the houses. With flaming eyes they look fixedly to the east until dawn. In the Rhineland a giant walks about thoughtfully and pays attention to no one. He wears a cloak, a three-cornered hat, and shoes with silver buckles. He beats the stones of the mountains with his sword so that great sparks fly from them and light up the whole region. In Lower Bavaria a giantess comes out from under a bridge and annoys travellers. If one teases her, she goes round the lake three times in the form of a hissing flame. To approach her then means immediate death. In Austria a giant appears before a fisherman and turns to a fish which breathes forth harmful vapors. Then he becomes a bird and flies away. The fisherman's family becomes ill. A little man directs the fisherman's daughter to a cave. Here she meets a giant who goes about with his head under his arm. In Bohemia the Hehmann appears running always in the same direction. He constantly

utters his strange cries. When he approaches, men must throw themselves between the wagon tracks so that he will have no power over them. He often stops and starts off again in another direction.

Giants have the power to make themselves large or small at will.[1] This trait is most common to the Devil or the ogre of the fairy-tale. In many cases the mysterious being is a dwarf, a sprite, or the Devil. In Vogtland and the Rhineland a hare or a dog grows to a great size.[2] These tales are most common in southern Germany. Single versions are found in Seeden, Schleswig, and Flanders, Saxo Grammaticus mentions the giantess Harthgrepa, who is able to make herself large or

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1. SWEDEN: Gästrikland, Från Gästerikebygden (1923) p.93 no.67-72(mysterious being becomes of gigantic stature). BELGIUM:Flanders: Wolf (N) p.93 (woman grows larger as she follows a man). SCHLESWIG: Mü. [1]no.357, [2]no.418 = Meyer p.11 (man sees mysterious being rise out of earth and grow to gigantic proportions and then sink back into the earth). VOGTLAND: Eisel p.94, no.240 (woman with long hair): RHINELAND: Wolf (D) no.91 (priest sees tall man leaning against a tree). SWABIA: Zaun.(N) p.3 (three bearded men grow to enormous size). TIROL: HaR [1]no.443a, [2]no.563 = Alp. no.13 (giant makes himself a dwarf by his own curse); HaR [1]no.562, [2]no.436 (Ferner Norggen, Ferner Zwergl, Kosmanndln); HaR [1]no.441, [2]no.561 (Erdweiblein); Scheglmann p.67 (wild man); HaR p.365 (Orko); SALZBURG: Freisauff p.513 (Devil). STYRIA: HaR [1]no.225, [2]no. 560 (dwarf becomes a giant and tears a man to pieces). CARINTHIA: Gräber no.94 (wild man grows larger very fast when angered). AUSTRIA: Gebhart p.185 = HaR p.365 (sprite leads people astray. He often appears as a horse whose legs grow longer when people mount him. The rider falls off and the sprite vanishes leaving a great stench behind). LOWER AUSTRIA: Calliano I 123 = HaR [1]no.444, [2]no.565 (sprite leads people astray. At sundown he dances round a boulder and rejoices if he has succeeded in leading someone astray; if not, he weeps). Vernaleken p.374, no.10 (Devil makes himself small and large as a giant to prove he is a Devil. A boy puts him in a sack and hammers on it until the devil promises not to demand his soul); Calliano II 151. SWITZERLAND: Küffer p.10 (little man).

2. VOGTLAND: Eisel p.142, no.382 (hare). RHINELAND: Schell (B) p.132, no.24.

small.1 A drunkard in Flanders is on his way home and hears steps behind him. He turns and sees a woman dressed in white. He slows down, for he wants to take her with him to enjoy her favor. Suddenly she begins to grow larger and larger. The man runs to his room. She looks in at his window. The next morning his hair is snow-white. A priest in the Rhineland sees a tall man leaning against a tree. The man becomes larger and larger. Finally a whirlwind arises round the giant. It follows the priest to the next parish. A wood-cutter in Styria meets an ugly little man with red hair and beard. The strange creature gives him treasures from his cave, but imposes the condition that the man never reveal the source of his wealth. At a drinking-bout, the man breaks the agreement. The dwarf becomes a giant and tears him to pieces. In Lower Austria three brothers come upon the bones of a giant. One of them expresses the wish to see this giant in real life. The next night there is a knock at their window-pane. A huge face with flaming eyes appears. It grows larger and larger and finally vanishes in a roar of thunder and a flash of lightning. A little man asks some woodcutters what they are going to do with the wood. When he learns that it is for building a church, he vanishes, leaving a stench behind. The next year he reappears and grows to the size of a giant. He is about to hurl a stone at the church. However, some divine power forces him to drop the stone.

1.Grimm, Myth I 460.

In Norway, Finland, The Altmark, Upper Franconia, and Bohemia, there are a few tales about giants who are able to make themselves invisible.[1] A ferryman in Kristiansand hears a call from the other side of the lake, but sees no one when he arrives there. A troll asks whether the ferryman will row him across the lake, so that he may go to a feast. When the troll enters the boat, it almost sinks. The ferryman tells the troll to make himself lighter. The troll does so. They reach the other shore of the lake, and the ferryman asks the troll to reveal himself, but the troll refuses. The troll finally agrees to leave a mark of his size in the boat. The next morning the boatman finds the thumb of the troll's glove. It is as large as a barrel. A somewhat similar tale is current in the Altmark. Here Frau Harke takes the place of the giant.

A magistrate in the Altmark is ruined financially. He wanders out at night. A great voice stops him and the door of a cave opens. He enters and sees seven giants. They give him a sack of gold with the condition that he be silent about it. Henceforth he has good fortune. On his deathbed he tells the secret to his son, who frivolously speaks of it at the burial-feast. He receives a blow on his head from an invis-

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1.NORWAY: Kristiansand; NFml XIII 23 = NS p.30 = Faye p.19; NFk IV 100 (invisible to ferryman). FINLAND: FSF VII 538 (unhitches horses from carriages without being seen). ALTMARK: E. II 95, no.131 (giant strikes a man on the head because he breaks his agreement); K-S no.126.5 = D. III 73, no. 56 (Frau Harke invisible to ferryman). UPPER FRANCONIA: Gleichmann p.57 (upsets load of wood three times). BOHEMIA: Grohmann p.213.

ible source. Some time later a farmer sees seven spectral giants with sacks on their backs pass by, wailing and howling. In Upper Franconia a boy sees a huge moss-covered man leaning against a tree trunk. Three years later an invisible hand overturns his load of wood three times. He makes the sign of the cross and berates his unseen tormentor.

§18 Feats of strength.

In Germany, Switzerland, and Austria, giants pull up trees by the roots and use them as weapons to strike or hurl at their enemies, and as walking-sticks, and in North Germany as goads for herding sheep and swine.[1] This trait occurs in

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1. DENMARK: Jutland: ETKr III no.67. WESTPHALIA: K. p.348, no.387a (for barrow); S-M no.163.2 (hurl trees down mountain at enemies); W-H p.8 = Henn (N) p.80 = Zaun.(W) p.7 = K. no.280 = Zaun (N) p.3 = Uhlmann p.74; D. V 57, no.31 = Uhlmann p.157; Zaun. (W) p.8 (used as weapons); Zaun. (W) p.8 = Uhlmann p.49 = K. no.130; W-H p.191 (handle of flail is a willow trunk); K. no.387a (trees for a harrow). HANOVER: Burkhardt 1, p.31, no.44 (cane); K-S no.43 (had tree to herd geese); K-S no.126.6; E. VIII 77, no.100. HAMELN: Zaun. (W) p.11 (giant brings his wife some wood for kindling. She calls it shavings. Angered, he brings whole tree trunks); K.no.263. OLDENBURG: Str. I no.258e. LÜNEBURG: Reinstorf p.152 (builds rafts); Zaun. (N) p.5 = Reinstorf p.152 (canes). HOLSTEIN: Meyer, p.310 (Devil). HARZ: Henn. (S) I no.35 = Sieber (H) p.4 (fight with trees); D. VII 99 = Grimm no.318.4 (tease one another with the trees they pull up). POMERANIA: Temme no.233 (Devil); E. I 54, no.106 (for herding). BRANDENBURG: Germania (1843) V. 247. HAVELLAND: K-S no.127; D. III 72, no.56 (Frau Harke--for herding). SILESIA: Kühnau II 3, no.66.1 (Devil). ESTHONIA: V. II 1, no.1. HESSE: Lynker no.46 = Ranke p.224 = Zaun. (H-N) p.60 = Grässe II no.956; E. V 60, no.85. THURINGIA: Busch p.52 (snap off trees like matches). SWABIA: Meier no. 192 (wild man twists large tree trunks into rope). SWITZERLAND: Vernaleken p.103, no.88 = HaR [1]no.454, [2]no.578 (tree as a flail). BERN: Kohlrusch p.7, no.2; p.9, no.3 (tree as a flail). LOWER AUSRTIA: Leeb. p.127, no.189. STRYIA: Sann. p.238 (clubs). TIROL: Foltin p.93 (weapons); Wolf (Zs) II 183, no.30 (wild man) = Z. no.170; HaR [1]no.553, [2]no.431 (as a cane). DALMATIA: Wolff II p.60. POLAND: Woycicki p.44.

the fairy-tale Strong Hans, which is localized in many parts of Germany and Austria in various forms. [1] In the Rhineland, a giant called Strong Hermel is good-natured and helps the heathens. He pulls up an oak-stump and a fir-tree, ties them together to make a flail. He removes the roof from the barn and finishes the threshing in half an hour; then he turns the roof over, and puts the grain in it; he shakes the grain in it and blows out the chaff and puts the grain in the granary. Then he puts all the straw on a wagon. The oxen cannot pull it. He kills them, throws them on the wagon and pulls it away and says that now he has meat but no bread. This displeases the heathens, but they give him flour for bread. He eats the two oxen and all the bread. To get rid of him, they set him to cleaning a well and throw stones on him. He shouts at

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1. WESTPHALIA: Zaun. (W) p.9 = Grässe II no.1040 = Schirm p.54 = W-H p.251 (ordinary pitchfork too small. Pushes plow on horses' heels, saying, "Horses are here only for show; one can push the plow with one hand." Gets load of wood that horses cannot pull. Puts them on wagon and does it himself. Breaks gate with load when he goes through. To get rid of him, the farmer has to endure a blow from the giant. Kicks farmer. Farmer's coat serves as a parachute; he comes to earth unhurt); K. no.264 (axle breaks. Giant puts wheel on shoulder and takes axle in his hand. Cannot get into gate because of length of trees and turn in road. Swings end of wagon about and drives in); K. no.28 (Hermel cleans well. Men drop mill-stone on neck. He says,"Look what a fine collar I have."), EAST FRISIA: Sundermann p.71 (der starke Harm). OLDENBURG: Str. I, no.258b. HOLSTEIN: Meyer p.12. SILESIA: Kühnau (B) p.113; Germania (1836) I 288. ESTHONIA: Sepp p.525, no.142. RHINELAND: Schell (B) p.533, no.1 = D. IV 58, no.59 (der starke Hermel). HESSE: Hoffmeister no.27 (der grosse Hans). BAVARIA: Sepp p.524 (giant puts oxen on logs in wagon and carries them home. Carries away city gates on shoulder and little finger when they try to capture him). UPPER PALATINATE: Schönwerth II 266 ("Chase chicken away from well!"). SWITZERLAND: Küffer p.45. LOWER AUSTRIA: Leeb I 127, no.189 ("Chase the chickens away!"). BOHEMIA: Woycicki p.44; Haas (H-B) p.55, no.66 II = HaR [1]no.461, [2]no.584 (undermine tower so that it collapses on giant while he sleeps).

them to chase the chickens away. Then they throw a millstone upon him and he says, "Many thanks for the fine durable collar you have thrown down to me." Then they throw a bell. He thanks them for the beautiful new cap. The send him to the Devil's mill to grind flour. The Devil tries to twist off his neck. He puts the Devil on the millstone and grinds off one leg. When he returns, he eats two oxen. Then then send Hermel to the Devil in Hell to get a sack of gold, which the Devil agrees to give Hermel if he wins in three contests. In the blowing contest, Hermel blows the horn to pieces and puts out many fires. A piece of the horn lodges in the Devil's forehead. When they try the stone-throwing contest, Hermel gets some oak trees to support the heavens before he throws. Now the Devil becomes frightened and gives him the gold. Hermel's masters are delighted with the gold. Now they send him to the forest to cut wood. He piles it up and falls asleep on the midst of it. The men set it on fire. Hermel wakes, pulls up an oak tree, and kills everyone within his reach. Only a few escape. Hermel goes away and never returns. Similarly in the Edda, Thor hurls his hammer at the forehead of a sleeping giant. The giant blames the birds for dropping their feces on him.

In Jutland and Esthonia they tell a story[1] which in its

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1. DENMARK: Jutland: ETKr III no.116 (a flea has bitten me); no.119 (flea-bite); no.116 (looks to see what is biting him. Makes tower crooked); no.118 (giant rises when peasant drives over his leg. He hurls the peasant into the fjord); JF no.77. ESTHONIA: V. II 2, no.4 (wolf gnows at giant's foot; he thinks it is a flea). SWITZERLAND: Lütolf p.497,

humor resembles the episode of the tale of Strong Hans where they throw stones on the giant in the well and he tells them to chase the chickens away. A giant is kneeling to build a church. His legs stretch out across the road. A peasant drives over them in a cart. The giant looks to see what pricked him and exclaims, "A flea has bitten me."

Folk-tales relate many feats of strength performed by giants.[1] With their hands they carry boats to the sea in Värmland and Småland; a giant in Denmark carries his unshod

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Note 1, p.103, cont. -no.457 = HaR [1]no.468, [2]no.591 (man shoots arrow into a giant's belly).

1. Jämtland; Runa (1847) p.31, no.1 (carries six weary companions on his shoulders). Värmland: Arill p.43; Småland: SvLm VIII 3, p.42, no.170 (carry boats). Bohuslän: Göteborg och Bohuslän (1890) IV 437 (lifts full-grown horses). FINLAND: VII 563 (carries a barrel of salt and uses iron rod as cane). Jutland: ETKr III [illegible] no.213(crush church tower). WESTPHALIA: Zaun (W) p.6. OLDENBURG: Str. I 509, no.258m (puts stones in boat); I 511, no.258m (wagon from ditch); I 510, no.528 (pulls horses back on haunches); I 505, no. 258f (carries tree four men cannot carry); I 510, no.528 (carries 4 malter of rye to show strength). HANOVER: K-S p.241, no. 269 (8 malter of beans). Hameln: K. p.231, no.265 = E. VIII 77, no.103 = W-H p.56 (giant avoids the army). Göttingen: K. no. 386 (giant destroys a fortress by putting his feet against a cliff and his back against the fortress). LÜNEBURG: Henn.(S) II 69, no.40 =Reinstorf p.152 =Zaun (N) p.80 (helps farmer over bad place in road); Reinstorf p.152 = Henn. (S) II 69, no.40 (stones in ears). HOLSTEIN: Meyer,G.F. p.12 (wagon from ditch). BRANDENBURG: LKB p.166 (mows field); Richter III 14 (Riese Schapelow). SWITZERLAND: Schw. Arch. (1898) p.11 (horse into loft); Lütolf p.497, no.457 (giantess knits and carries salt); p.497, no.458 (giant fishes and carries heavy burden); Müller,J. p.18, no.15 (carries great sack of salt with ease). TIROL: Z.p.136, no.220 (Zottler); Z p.134, no.217 (giant carries church columns); HaR [2]no.605 (St.Martin); Vernaleken p.106,no.90 (Schmalztrager tears rock asunder); HaR [1]no.433,[2]no.555 = Alp. , no.38 (betrothal kiss)

horse over the ice and rides on; giants lay their arms on a church tower and crush it. In Westphalia they move mountains to fill up valleys. In Oldenburg a giant puts a huge stone on the boat of a boy who is being crowded away when boatmen are loading stones. The other boatmen shove off for fear he will step through the bottoms of their boats. A giant makes sport of ten men who are trying to pull a wagon out of a ditch. He puts his shoulder to the wagon and pulls it out, although the men hold back. The farmer asks him, "Well, did it go pretty hard?" The giant makes light of his feat. In Hanover a giant does not want to be a soldier; when the regiment comes to get him he brandishes his plow and says,"Do you know what this means?" They come back when he is in bed. He stretches so that the bed comes apart and crushes the men against the wall until blood spurts from their bodies. When they have overpowered him, they force him to pull a fifteen hundred-weight iron cart. In Lüneburg a giant puts a man and the horses on the wagon and lifts it over a bad place in the road. A giant carries the largest stones on his shoulders and the small ones, which are as big as baking ovens, in his ears. In Brandenburg a prince takes a giant with him on a visit. The host, wanting to see an exhibition of strength, tells the giant to bring as much wine from his cellar as he can. He carries one barrel under each arm, and four by the spigots in each hand. The host says,"Schapelan, dies mal mags geschehen; wir werden dich aber wohl nicht wider in unsern Weinkeller schicken."

A giantess carries a large measure of salt on her head and knits on her way. A giant carries a 700-pound iron staff and 900 pounds of salt and fishes as he goes along. He carries home four times as much hay as others. In the Tirol the giant Zottler carries home his reward of a sack of salt, puts an iron harrow on the sack, and picks up stones and knocks fruit from trees and picks it up. St.Martin makes a six-foot opening with his fingers in a rock wall to show people a miracle. A giantess crushes a peasant when she gives him the betrothal-kiss.

Such tales are exaggerated accounts of the feats of strong men. In a few cases the great strength of these giants is attributed to the fact that they suckled at their mother's breast a long time (Jutland, Swabia, Austria), did no work until the age of twenty (Switzerland), or ate a great deal of butter (Switzerland, Salzburg).[1]

In tales from Scandinavia a blind giant asks men from his old home to give him their hands so that he may learn whether the people are as strong as they used to be and whether it is still warm there. They give him a glowing iron rod. He crushes it in his hand and says, "Well, I am glad that there are still men in Denmark," or, "Yes, I feel that it is warm in Värmland." A well-preserved version of this tale occurs in

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1. Jutland: ETKr III 37, no.185 (suckled at breast long). SWABIA: Kapff p.36 (suckled long). SWITZERLAND: Schw. Arch. (1898) p.12 (ate butter); (1911) XV 82; (1910) p.82 (did no work). SALZBURG: Freisauff p.18 = .Alp. . no.16 (ate butter). LOWER AUSTRIA: Leeb. I 127, no.189 (suckled seven years).

Carinthia also.[1] In Waldeck a blind giantess asks a plowman to give her his hand.[2] The giant tells him to give her his plowshare. She breaks it with one blow. That is why one says, "You are as strong as a giant." In Switzerland the peasants cannot endure the handclasp of the giants, so they give them the plow-handle.

The same trait occurs in the fairy tale about the giant or ogre who fattens little children in a cage and tells them to put out their fingers so that he may learn whether they are fat enough. The children put out a wooden stick instead of their fingers. In a tale from Carinthia the giantess tells the children how to deceive the giant in this manner.[3] In Switzerland giants are able to crush stones and barrels of wine in their fingers. Compare this with the tale about the

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1. NORWAY: Kristiansand: NS p.26 (troll asks boy to give him his little finger. Hot is the blood, firm is the flesh, there is still strength in Heddolen.); Grimm Myth.II 785 note 1 = Faye p.17 (giant asks if cow with bell is still there. Crushes glowing boat staff and says there isn't much strength there any more). Dalsland: Runa (1843) 4,p.41, no.74 (Yes, I feel it is warm in Värmland); p.37, no.53 (giant's sons tell men to give father heated tongs); Bondeson p.7 (Yes, there is still warm blood in Sweden). Bohuslän: Thiele I 20 (he crushes boat hook); Göteborg och Bohuslän (1890) IV 437 (crushes horse shoes in his hand). Västergötland: Hofberg p.98 (iron flows through giant's hand); SvLm p.10, no.8 (Yes, it is a little warm). Skåne: SvLm IX 32, no.73 (crushes iron rod). Zealand: Thiele I 18 (Holger Danske,"Well, I am glad that there are still men in Denmark."). Jutland: ETKr III no.23 (breaks iron). ARINTHIA: Gräber no.62 (to see how strong the new world is, crushes iron-tipped staff).

2. WALDECK: Curtze p.211, no.33.1 (peasants give giantess plowshare). SWITZERLAND: Kohlrusch p.9, no.3 = HaR 1no.454, 2no.578 (peasants cannot endure giant's handclasp and give him plow handle).

3. CARINTHIA: Rappold p.164 (wooden stick instead of finger).

tailor and the giant.[1]

§19 Giants have wrestling matches and hand-to-hand fights.

The giants of Switzerland are ever eager for a wrestling match to prove their strength or uphold the honor of their country, but often they are overcome by a younger or a smaller man who crushes them or hurls them to the ground with such force that they die of their injuries.[2] These tales illustrate very well the tendency to exaggerate the strength of very strong men so that they finally become giants. Such tales are current particularly in Switzerland. A giant comes into the land and challenges everyone to a fight. A mother of strong sons sends one of them to fight the giant for the honor of the country. The boy kills the giant in the combat and receives as a reward a huge sack of salt or flour which he carries home as if it weighed nothing. In a few cases the

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1.SWITZERLAND: Vernaleken p.103,no.8 = HaR 1no.454, 2no. 578 (crushes stones in finger tips); Müller I p.21, no.18; Lütolf no.459a = HaR 2no.595 (crushes barrel of wine in hands); Müller I 21, no.17 (crushes stone).

2.SWITZERLAND: Müller I 18, no.15 (crushes opponent for honor of country); Lütolf no.459b = HaR no.596 = Schw.Arch. (1910) p.8 (crushes opponent); (1911) V 82 (cracks giant's skull); Müller I 20, no.16 (crushes opponent);Germania (1865) X 474 (Bishop sends godchild to fight giant. Giant is killed); 473 (man runs between giant's legs, throws him and cuts his throat); HaR 1no.470, 2no.593 (giant is fed on mother's milk for a long time. A little man overcomes him. He never wrestles again); Müller I 23, no.21 (little man overcomes a giant); Schw.Arch. (1908) p.277 (kills French giant by throwing him to the ground); Müller I 23, no.20 (small man breaks giant's neck); Schw.Arch. (1923) XXIV 87 (small man overcomes giant); Lütolf no.459a = Müller I 21, no.18 = HaR 2no.595 (crushes giant); Müller I 21, no.17 (tears out opponent's knee cap); I 22, no.19 (giant admits defeat when blood is crushed from his hand); I 23,no.21 (strong man kills a giant).

challenging giant is being led about in chains. This peculiar trait is found in four Swiss versions.[1]

Other tales of hand-to-hand combat between giants occur in Jutland, Schleswig, Oldenburg, Pomerania, Thuringia, Switzerland, the Tirol, and Austria.[2] In Jutland a giantess and a farmer quarrel. She hurls him to the ground and swings his plow in the air until the tugs snap and the horses fall to

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1. SWITZERLAND: Lütolf no.458 = HaR ^{2}no.594; Lütolf no.459a = Müller I 21, no.18 = HaR ^{2}no.595; Müller I 21, no. 17; I 23, no.20.

2. FAROESE ISLANDS: Zs.f.Vk. II no.19 (hand-to-hand fight). SWEDEN: Dalsland: Runa (1843) 4, p.42, no.77 (giants fight in subterranean passage because they cannot pass one another. They will stop when a man throws a hair between them). Skåne: SvLm IX 37, no.84 (giant women fight. One drives the other away); IX 36, no.82 (the giantess and the drunken youth). FINLAND: FSF 537 (hand-to-hand fight); 537 (Ramunder pulls out the giant's beard); 550 (Ramunder takes giant's beard as a trophy). DENMARK:Jutland: JF no.27 (giantess and farmer); ETKr III no.24(hand-to-hand fight). Alsen: Meyer p.15 = Ohrt p.15(giants fight on island. This causes the island to tremble). OLDENBURG: Str. I no.258 (giant hurls a man in chair over the fire and carries a sack with six bushels of rye at the same time); no.258m (De Grote Schipper and Bakmann). HANOVER: S-M no.164.3 (hand-to-hand fight). SCHLESWIG: Meyer (R) no.75 (giant hurls a bull to earth); no.74 (giant pulls horses to the ground); no.76 (giant hurls his enemies to the ground). POMERANIA: E. I 55, no.108 (fight about land); Temme (P-R) no.181= Jahn no.211 (feud with mountain spirits). THURINGIA: Witzschel II no.85 = Henn.(T) p.27 (fight for amusement). SWITZERLAND: HaR ^{1}no.469, ^{2}no.592 = Ranke p.232 - Alp.no.21 (one must not disturb people who sleep); Jegerlehner (U) p.22 (giant loses eye in fight for possession of mountain); p.145 (Jean de l'Ours pursues red-bearded giant into subterranean passage, surprises him and kills him.). TIROL: Alp. p.15, no.38 (two giants jeer at the son of another giant. The young giant picks them up by the collar and lets them fall so that thay are almost fatally injured). AUSTRIA: Kiessling (1925) p.36,no.30 (giant puts weaker giant in sack); E.XII 122, no.241 (Riese von Grub and a Spanish knight fight for the hand of a princess); Moldaschl p.29 (Young giant kills a giant who torments dwarves. The giant strikes the ground with such force that he sinks into the ground leaving a great hole. 2 versions)

the earth dead. She pursues a neighbor who passes by on horseback, seizes the leg of the horse and pulls off the shoe. In Oldenburg a man known as De grote Schiffer wants to wrestle the giant, Bakmann, and asks a plowman where he lives. The plowman points to Bakmann's home with his plow. The man asks, "Is Bakmann stronger than you?" The plowman answers, "Compared to him I am a mere child." The man turns away and never comes back. Similar to this is the following from Switzerland: A strong man goes forth to fight a giant. He hears a noise like that of a waterfall. A strong wind blows so that the trees of the forest bend. He finds a sleeping giant. He says, "One must not disturb people who sleep," and goes away. A somewhat similar tale is current in Skane Sweden. A drunken youth goes to the mountains to fight a giantess. When he arrives, she says, "Who are you that you can insult mountain folk in this manner?" He looks like a gnat beside her. Seeing that he hesitates, she continues, "The day is yours, and the night is mine, but if I catch you here again at night, you shall die." He promises never to return.

§20 Giants use a sling to hurl a stone.

In Sweden, Denmark, and the lowlands of Germany, the giants use their garters, hair-ribbons, or braids as slings to hurl stones.[1] In Germany and Switzerland, the giant, more

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1. SWEDEN: SvLm XVI 3, p.31, no.28 (garter); Herm. p.10, no.11,(chain); p.13, no.16 (ribbon). Jämtland: Runa (1845) p.98, no.13 = SFT V 173 (ribbon). Närke: Hofberg p.132

frequently the Devil, uses a chain or a rope to carry or hurl a stone. The imprint of the sling or chain may still be seen on the stone. A peculiar variation of the use of the garter occurs in Västergötland: A giant ties his foot to a mountain with his garter, so that he will not slip when he hurls a stone at a church. The garter breaks. Losing his balance, he falls and is killed.

§21 Giants take great strides and wade through rivers, lakes, and oceans.

Everywhere on Germanic soil giants are regarded as being so large that they can go from one mountain to another, cross

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Note 1, p.110, cont. -(garter). Dalsland: Dalia, Årg. 1, p.75, no.3 (sling). Västergötland: Arill p.55 (garter); Herm. p.13, no.17. Skåne: SvLm VIII 3, p.284, no.835 (ribbon). DENMARK: Bornholm: ETKr III no.217 (garter). Zealand: Ussing p. 168* = ETKr no.220 (braid); 170 (braid); 221 (ribbon); 163 (ribbon); 150 (garter); 93 (ribbon); Thiele I 46 (sling); FoF VIII 46 (garter): Laaland: ETKr III no.144 (sling). Falster: Ohrt p.13 (garter). Fyen: ETKr III no.169(ribbon);170 (garter); Thiele II 47 (garter). Alsen: Mü. [2]no.424 = Meyer p.15 = Heimat (1908) p.182 (garter). Jutland: ETKr III no.80 (ribbon); 95 (ribbon); 167 (sling); 182 (sling); 195 (sling); 129 = Skattegraveren (Jan.-June 1884) p.56, no.216 (sling); (July -Dec. 1885) p.182, no.545 (sling); Dania I 148 (garter); ETKr no.91 (garter); 168 (garter); 172,174 (garter); 206 (garter); 223 (garter). NETHERLANDS: Wolf (M) p.298, no.192 (Devil uses chain). EAST FRISIA: K-S no.335 (chain). SCHLESWIG: Meyer p.18 (sling); Mü. [1]no.361.2,[2]no.423.2 (In Nordschleswig heisst ein Riesenstein schlechtweg Slyngsten, d.i.Schleuderstein der Riesen). HOLSTEIN: Meyer p.18 (sling); Mü. [1]no. 361, [2]no.423 (sling). MECKLENBURG: Bartsch no.39 = Ranke p.229 no.2 (string). POMERANIA: Bl.f.Pom.Vk. II 54, no.4 (sling); Jahn no.216 = Knoop (M) no.59 (braid). SILESIA: Zs.f.Vk.XVIII 11, no.5 (chain); 6, no.4 (Rübezahl carries stone with a chain). LUSATIA: Haupt II no.96 (Devil carries stone with a chain). SWITZERLAND: Müller I no.186 (Devil hurls stone with a rope); I no.206.2 (witch hurls stone with rope); Schw.Arch. (1911) p.72, no.4(witch hurls stone with rope). TIROL: Alp. no.14 (giants hurl stone with a ring in it).

rivers and lakes in one stride.[1] Great depressions in the form of a large foot show where they tread. In North Schleswig giants amuse themselves by hopping from isle to isle by means of long poles. Hence, the bay is called Hopsö.

They stand astride a valley with their feet planted on the mountain tops[2] and wash their hands in, or drink from,

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1. ICELAND: M. p.39; Arn. I 214. FAROESE ISLANDS: Zs. f.Vk. II 18, no.19. NORWAY: NFml II 30; 118. Hamar: NFml II 118. Bergen: NFml I 61, no.42. Kristiansand: NFml IV 101. Telemark: NFml I 65, no.46; XIII 26. SWEDEN: Jämtland: Runa (1845) p.97, no.9. Skåne: SvLm IX 35, no.8 (leaping contest to win maid). FINLAND: FSF VII 549; 539 (2 versions); 540 (3 versions). Zealand: ETKr III no.60 (over Baltic). Jutland: ETKr III no.39; no.19 (contest); 246 (sound too wide); 245; 239 = JF no.73. NORTH SCHLESWIG: Thiele I 181 = Meyer p.14 = Mü. [2]no.439 = Ohrt p.22 (Hopsö). NETHERLANDS: Wolf (1844) I 39, no.28 (one step to England) = Lübbing p.221. HANOVER: Hameln: Meissel p.85; S-M no.160 (through field in 9 strides); K-S no.269 (friend tells him to take longer steps so as not to get feet wet in river). OLDENBURG: Str. I no.258f; Lübbing p.221. Göttingen: S-M no.165.2 (friend tells blind giant to step farther) = Eckart p.93; S-M no.160.3 (distance between trees -Riesenschritt); no.159.5 =Eckart p.166. ALTMARK: HARZ, Sieber (H) p.4 (leaps over church tower) = Grimm no. 325 - E.VII 118, no.192. BRUNSWICK: Voges p.34, no.28; K-S no.278.2.

2. NORWAY: NFml IX 68, no.15; no.100 (feet in fjords; wet only above his shoes). Kristiansand: NFml XIII 28 (giant kneels on cliff and drinks from a fjord). SWEDEN: Herm. p.18, no.81 (feet on opposite mountains). Härjedalen: SvLm XVI 3, p.79, no.91 (feet on opposite mountains). HANOVER: Göttingen: Ranke p.224 = K. no.385 = S-M no.159.4 = Eckart p.166 (wash feet); Ranke p.224. BRUNSWICK: Voges p.30, no.24. ALTMARK: K-S no.126.7 (Frau Harke plants feet on mountains); Schwartz no.40b = LkB III 166 (feet on mountains). SAUERLAND: K. no. 209 = Groeteken no.21 (like clouds over sun); Kleib.no.40; no.42; = Uhlmann p.168. HESSE: Zaun. (H-N) p.58 (wash feet). THURINGIA: Wucke no.218 = Quensel p.193 = Zaun (N) p.3 (giant women wash yarn and make so much commotion that fish are thrown out). VOGTLAND: Bechstein p.224, no.205 = Bechstein II no. 244 = Quensel p.193 = Eisel no.22. RHINELAND: Bahlmann no.11. ALSACE: Elsassland p.92 (feet on mountain). BADEN: HaR lno. 458, [2]no.581. TIROL: Z. no.184 (Trude); Alp. p.277, no.4 (Devil gathers souls). SWITZERLAND: Kohlrusch p.138, no.6 II= HaR [2]no.611 (drinks river dry).

the stream below, or they sit on a high cliff and wash their feet in the river below. These tales exist in Hanover, Brunswick, Sauerland, Hesse, Thuringia, Vogtland, the Rhineland, Baden, and Switzerland, though not in great numbers. The same tales are told of Gargantua and other giants in France.[1] In view of the fact that this trait does not exist in north Germany and Austrian tradition and rarely in Scandinavian, it seems likely that it was introduced from France into western, central, and south German tradition. In the Tirol, the Devil and the trude take the place of the giant; in the Altmark, Frau Harke.

In Scandinavia giants wade through lakes and seas, and are vexed when the water foes over their shoe tops or wets their rolled-up trousers.[2] In Norway a giant tries to stride

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1. Sébillot, Folklore de France I, 232.

2. ICELAND: Árn. I 217 (tröllkona: "Djúpar eru Íslands álar, en þó munu þeir vaeðir vera). NORWAY: NFml IX 99. Hamar: NFml I 65, no.47. Kristiansand: NS p.119 (misses step and goes to bottom of tarn). SWEDEN: SvLm XIII 1 p.63 (water to waist). Ångermanland: SFT V. 182 (wet to knees). Svealand: Herm. p.5, no.4 (wet to knees). Småland: Söderbäck p.130. FINLAND: FSF VII 534; 536; 545; 559 (water over boots). DENMARK: Zealand: ETKr III no.230 (water to neck). Alsen: Mü. no.362.2 = Meyer p.12. Jutland: ETKr III no.263; no.27 (over boots); no.28 (over boots). WESTPHALIA: D.V 105 = Grässe I no.835; K. no.387a; W-H p.200 (walks about with long strides). SAUERLAND: Kleib. p.65, no.41 = K. p.136, no.145 = Bahlmann p.60, no.40; Kleib p.66, no.43 = Zaun. (W) p.6. ALTMARK: K-S no.126.6. HARZ: D.VII 99 (over lake). HARZ-ANHALT: Sieber (H) p.2 = Henn. (S) I no.38 = Grimm no.319 = Grössler no.114. BRANDENBURG: Sieber (W) p.3. HAVELLAND: E. II 73, no.128; D.III 70, no.54; 50, no.35. LUSATIA: Haupt p.90, no.97 = Kühnau II no.1259. MECKLENBURG: Bartsch no.54. RÜGEN: Haas (R) no.67; 69 = Jahn no.200 = Temme (P-R) no.189 (A giantess wades through water. Her child, which she carries in her apron, drowns. She exclaims, "We have never had such high water before.). ESTHONIA: Sepp p.525, no.142 (water to hips). HESSE-NASSAU: Lynker no.39 (takes a long step across a stream); Zaun (H-N) p.59. SAXONY: Ziehnert p.476, no.58

over a valley, but misses his step. He becomes angry because he wets his breeches up to his knees. In Jutland a giant curses his mother for having reared a bumpkin instead of a giant when water goes over his boots as he wades a fjord. In Iceland they tell of a tröllkona who wanted to wade from Norway to Iceland. Before starting she tells her neighbors, "Deep are Iceland's channels, but yet they may be waded." She drowns in the attempt and her body is cast up on the shores of Iceland. A giant in Hamar, Norway, when asked whether he would venture to wade over a deep lake, replies that he will hardly have to remove his trousers for such a feat. When he finds it deeper than he had expected, he says that he has waded over many a lake, but never yet got his breeches wet. A giantess in Småland wades a lake and says, "All lakes here are only so deep that the water reaches to the ankles, but in ----it comes to the knees."

Note 2, p.113, cont. -through river). THURINGIA: Busch p.52. RHINELAND: Zaun. II p.9; I 62 (falls short). BADEN: Baader (N) p.77, no.87 (Devil); HaR [1]no.458, [2]no.581 (over oak forest in one stride); M. X 49, no.139; 140. BLACK FOREST: Künzig p.190 (Devil). WÜRTEMBERG: HaR [2]no.602 (Saviour). LOWER BAVARIA: Laistner Nebelsagen p.151. SWITZERLAND: HaR [1]no.479, [2]no.599 (Pfaffenkellnerin jumps over chain of mountains to be released). SALZBURG: Freisauff p. 144 (with giantess in arms giant strides over mountain). TIROL: Z. no.184; 182 = Zaun.(N)p.81(wild man); p.66; Z. no.169 = Zaun (N)p.66 (wild man). TRANSYLVANIA: Müller no.13; 28; 12; 9; 251 (on horses); 29 (loses life stepping from one tower to another on wager). BOHEMIA: Gradl p.14, no.29. WEST GALICIA: Vernaleken p.537 (mile strides).

§22 Giants carry church across stream.

The tale about giants who carry a church on a barrow consisting of two tree trunks is current in Westphalia, Hanover, and Brunswick.[1] In Westphalia one of the giants is blind. When they come to a river, the first giant calls to the blind giant, "Take a longer step. There is a little brook." In another version the first giant wets his feet when he tries to stride over the river. He puts his leg over the river as a bridge, so that the other giant can walk over. The second giant crosses safely with the church under his arm. In Hanover four giants, one of which is blind, are carrying a church. At the shore of a river they shout to the blind giant to take a somewhat longer step. He misses his step and drowns. The bell flies out of the belfry. The remaining three giants sit down to rest. But now they are unable to pick up the church again. Near Göttingen the barrow breaks when they try to lift it. The barrow sinks down into the earth and forms the foundation of the church. In Brunswick the barrows are of gold or diamonds. The blind giant drops the burden when he makes a misstep. The other giant carries it on alone and hides the barrow in the mountains.

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1. WESTPHALIA: K. no.387a; Grässe I no.835 = D.V 105. HANOVER: S-M no.165.1. Göttingen: S-M no.165.2 = Meckart p.35. BRUNSWICK: M-S no.278.2.

§23 Giants are great eaters. Giants eat men.

The great appetite of giants is well known,[1] particularly in the French tales of Gargantua. They are able to eat a whole ox at one meal, drink barrels of beer or dine at one draught, or drink all the water from a well, a lake, or a sea. Tales which allude to giants as great eaters are distributed sporadically over all Germanic soil. An example from Norrland, Sweden illustrates the humor and exaggeration of these tales: A giantess inquires concerning the health of her neighbor's husband, who has been sick. The wife replies,

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NORWAY: NFml II 28 (whole reindeer at one meal). Kristiansand: NFml XIII 23 = Faye p.19. SWEDEN Norrland: SvLm Fornminn. Tidsskrift (1881-1883) p.173 (gnaws meat from 7 elk heads). Jämtland: SFT V. 175 (fish and elk-meat). Gottland: SFT V.177.Dalsland: NFml II 29. DENMARK: Alsen :Meyer p.15 = Ohrt p.15 (eating contest). WESTPHALIA: Zaun. (W) p.8 = Uhlmann p.49 (20-30 loaves of bread at one gulp); K. no.129 = W-H p.191 (giant eats woman's loaves of bread. She laments bitterly. He says, "Those crumbs were not worth so much lamentation."); W-H p.8 =Henn. (Nd) p.80 = Zaun.(W) p.7 = Zaun. (N) p.3 = K. no.280 = Richter I 118 = Uhlmann p.74 (eats whole ox); Zaun. (W) p.6 (miller cannot grind for 6 hours when giant drinks from stream.). EAST FRISIA: Lübbing p.222 (swallows a ship loaded with powder). LÜNEBURG: Zaun. (N) p.5. MECKLENBURG: Bartsch no.50 = Krambeer p.159 = Handrick p.205. POMERANIA: Bl.f.Pom.Vk. VIII 1, no.1 (giant tries to drink up lake; his belly bursts). BRANDENBURG: LkB p.166 (8 kegs of beer). HESSE: Zaun. (H-N) p.56 (drinks well dry and dies). THURINGIA: Grässe I no.427 (Devil and giant). BAVARIA: Schöppner I no.30 = Bünzelius XIII = Sepp p.537, no.146; Sepp p.524 (eats as much as seven people). SWITZERLAND: Lütolf no.459a; Müller I 21, no.18 (barrel of wine at one draught); p.21, no.17 (barrel of wine at draught); HaR ^{2}no.596 = Lütolf p.499, no. 459b = Schw.Arch. (1910) p.82 (wine drinking contest); Miller I 20, no.16 (giant's sister drinks more wine); HaR ^{2}no.499; Kohlrusch p.138, no.6 II = HaR ^{2}no.611 (drinks river dry). TIROL: Z.no.217 (eats calf and measure (staar) of beans daily). TRANSYLVANIA: Müller no.6 (3 measures of grain at meal).

"He is not at all well, for he hasn't been able to eat any more than what he could gnaw from seven elk-heads."

According to Grimm, the giants on Germanic soil are nowhere portrayed as man-eaters, as are the Greek and Oriental giants.[1] A careful examination of the folk-tales does not corroborate this statement. In Iceland, particularly, the trolls and giants lust for the blood and flesh of men.[2]

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1. Grimm, Myth.I 460.

2. ICELAND: Árn. I 163 (giantess to borrow kettle to cook man).= M.p.40; Árn. p.160 = Pow. p.131 (shepherdess and giants); Árn. I 160 (troll wants to boil a man in a kettle. She pursues him until frightened by bells, and hurls ax at him); M. p.51 (night-troll); p.39; p.40 = Árn. I 163; 151; 152 = Pow. p.120 (troll and priest); Árn. I 153 = Pow. p.122 (troll); Árn. I 154 =Pow. p.124(troll Gellivör gets human flesh for her children); Árn. I 160; 160 = Pow. p.137; Árn. I 188 (troll wants a man for Yule feast); 197 = And. p.98 (troll); Árn. I 200 = Pow. p.140 = LF p.87; Árn. I 215 = LF p.99; Jonasson p.135 (troll). NORWAY: Faye p.6 (Christian blood). SWEDEN: Herm. p.7, no.6 (giant drinks human blood); Lappmark: Hofberg p.192. Ångermanland: SFT V.174(giant wants to borrow a kettle in which to boil a fisherman. 3 versions). Bohüslan: FoF (1918) p.120 (giantess tells children to eat well so that they will make a dainty meal). Skåne: FoF (1922) IX 70 (eager for Christian blood). FINLAND: FSF VII 561 (eager for Christian blood). DENMARK: Langeland; ETK III no. 970 (troll eager for Christian blood). Jutland: ETK, III no. 944 (Christian blood); 947 (Christian blood); 949(Christian blood); 954(Christian blood); 959 (troll eager for Christian blood); 960 (mountain sprite eager for Christian blood); 962 (troll eager for Christian blood); 964 (troll eager for Christian blood);966 (troll). NORTH SCHLESWIG: Meyer p.18 (Christian blood). NETHERLANDS: East Frisia: Wolf (1844) I no.28 (sucks blood) = Lübbing p.222. Drenthe: Bergh p.62. BELGIUM: Limberg: Bulletin de Folklore II 205 (children). Flanders: Goyert p.165. (WESTPHALIA: D. V 57, no.31 = Uhlmann p.157; D. V 58 (smells human flesh). OSNABRÜCK: Schirm. p.98. EAST FRISIA: Oldenburg: D.VI 39 = Henn. (Nd) p.82 = Lübbing p.219 = Str.I no.258 HANOVER-HARZ: Henn. (S) II 86. HARZ: Förstner p.58. POSEN E. III 96, no.155. SILESIA: Kühnau II no.1149; Peuckert p.244 (lie in wait for men). ESTHONIA: V. II 7, no.26. HESSE: E. V 63, no.89 (roast children). THURINGIA: Grässe I no.427; Zaun. (N) II 84. BLACK FOREST: HaR 2no.577 = Meier no.169.3 (smell human flesh). SWABIA: Sepp p.514 = Kapff p.36 = Meier no. 169.2 (ate bridesmaids); Kapff p.36 (eats peasants if they do not bring him

Also in Sweden, Western Germany, the Tirol, Austria, Carinthia, and Transylvania, giants eat men. Many of the tales from Germany and Austria, however, are localized fairy tales. Substitutions of some other demonic being for the giants occur frequently . In Iceland, Sweden, Denmark, it is a troll. In the Tirol it is a wild man, a bill man, or a forest woman. In the tale of the Giant Finn in Scandinavia, the giantess tells her children that Finn will bring home the blood of a Christian man. In Iceland they tell this fanciful tale: A shepherdess has just taken the sacrament in the church and is on the way to tend her flocks. She hears voices weirdly calling from the high cliffs. The first voice says, "Ragnhildur in the red rock." The second voice replies, "What is the matter, O giant of the triple rocks?" The first voice answers, "There is a tender little calf running along the road; let us take her; let us eat her." The second voice says, "Faugh, let her alone; she looks as if she had been chewing coals." The shepherdess runs away as fast as she can and hears no more about it. In two similar tales, the giantess wants to borrow a kettle from her sister in

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Note 2, p.117, cont.-food). UPPER PALATINATE: HaR ^{2}no. 429 (Wind-Spirit is a giant). TIROL: HaR p.366 (Klaubauf and Blutschenk drink human blood); Schleglmann p.57 (wild men tear up forest women and eat them); HaR ^{1}no.436 (forest woman puts her children with peasants so that her husband will not eat them); HaR 1no.436; Alp.p.67, no.5 (steals and eats children); HaR ^{1}no .553, ^{2}no.431 (wild man); Alp. p.23, no.4; p.16; Z. no.139 (Bill-men). CARINTHIA: Rappold p.164 (wild man); Gräber no.95 (giant fattens children and eats them). AUSTRIA: Vernaleken p.35, no.1 (when aroused they will eat men and then each other). TRANSYLVANIA: Müller no.4 (fattens children on nuts and eats them. Two versions). LOWER AUSTRIA: Kiessling (1926) p.22, no.18 (giant smells human flesh). BOHEMIA: Gradl p.84, no.165.

which to cook a man. Her sister tells her that she cannot boil him, for he has mud in his mouth. Very similar to these are three tales from Angermanland, Sweden: A giant calls to his neighbor for a kettle in which to cook a fisherman. A giant in Thuringia becomes old, stiff, and lame, and calls on the Devil for help. The Devil is to have his soul after three years. The day before the appointed time to deliver himself to the Devil, the giant finds some children, but, not being hungry, he takes them along for future use. The Devil breaks the giant's neck and tears out his heart. The children are found in a cave at whose entrance there is a stone which had not been there before.

Examples of localized fairy tales of ogres, are found in the Black Forest, Austria, and the Upper Palatinate: A man wagers that he will steal the spoon of a giant who is a man-eater and abductor of brides. He enters the giant's castle and hides in the oven when he hears the giant come in. From there he perceives the giant tear a woman apart by her legs and eat her and then throw the bones a mile away. Thus he makes a great pile of bones known as the mountain of bones, Beinberg. When the giant comes near the oven, he says, "I smell human flesh." In the Upper Palatinate a giantess hides a woman in the hen-roost, for her husband, the Wind-Spirit, would eat her, should he find her. When the giant returns, he says, "I smell human flesh." The giantess tells him it is a hen. When he demands to see it, she turns the woman into a hen.

A troll woman who lives in a rocky cliff in the mountains

is wont to draw into her power by magic spells the priests in a certain church. While he is preaching, she lays her hand on the window over the pulpit. As soon as the hand prevents the light from falling on the paper from which the priest reads his sermon, he becomes mad and cries, "Take my bowels out, for I must be off to the gulf of Djoafjordur." With these words he disappears, and is never seen again. A traveler, happening to pass the gulf, sees the troll sitting on a ledge of rock, kicking her heels and holding something in her hand. He says, "Well, old hag, what have you got there?" She replies, "I am gnawing the last piece of the skull of Snjoki, your late priest." After this, no priest would take charge of the church until one bold man declared he would do so in spite of all the troll's tricks. He tells the boldest of his parishioners to act as follows when they see a change in his demeanour: "Six of you must run and catch hold of me; the other six of you shall ring the bells as loud as you can; and ten more of you shall run to the door and place your backs to it." All turns out as is arranged. When the troll hears the bells, she takes to her heels and jumps from the church to the wall of the church yard. Her foot slips back and she cries, "May you never stand again." She is never seen again, but the gap in the wall can never be mended.

§24 Hostility and friendliness toward men.

Giants are usually hostile to men and torment them or frighten them, for they fear that men will drive out or destroy the giants.(Compare the stories Giant's Plaything, Giants Throw Stones.) They are often described as being ill-tempered, greedy, and arrogant.[1]

Conversely, giants are mild tempered, helpful to men, and on good terms with them in many tales from Scandinavia, a few tales from Southern Germany, and a great number from the

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1. ICELAND: Árn. I 166 (frighten men); 154 (skessa tears 12 men to peices); 166 (frighten bots); 155 (skessa injures men); 215 = And. p.76 = LF p.99 (injure men). NORWAY: Faye p.6 (ill-tempered); Feilberg, Jul II 56(attack man who goes to church on Christmas morning); II 56 (giant women do evil on Christmas eve). Kristiansand: MFk III 110. SWEDEN: Värmland: Arill p.43 (frighten men), Västergötland: Arill p.56 (violent tempers): Bohuslän: Sv[illegible] (1916) p.26 (disturb travelers); Göteborg och Bohuslän VIII 293 (giant attacks boys. They drive him away with a knife). DENMARK: Alsen: Meyer p.15 Ohrt p.15 (disturb travelers). WESTPHALIA: W-H p.200 (hurl men through air and break their limbs if disturbed):, Schrey p.157 (uncouth and wild). SAUERLAND: Groeteken p.23, no.21 (cruel). Osnabrück: Schirm p.97 (pursues peasant). HANOVER: E. VIII 80, no.105 (ill-tempered). POMERANIA: Jahn no.218 (ill-tempered); Thieme (V) p.63 (hostile to men). WEST PRUSSIA: Behrend I 8, no.3 (uncouth and wild). LUSATIA: Haupt I 82, no.93 = Kühnau II no.1143 (uncouth and wild). SILESIA: Peuckert p.244 (turns over cart of a stingy man); p.244 (beats a man); Kühnau II 1147 (greedy and stingy). EAST PRUSSIA: HaR [1]no.465, [2]no.587 (torment men); ESTHONIA: V. II 3, no.11 (torment men). HESSE-NASSAU: Lynker no.49 = Zaun (H-N) p.60 (break plowshares and scythes of peasants); E. V 63, no.89 (ill-tempered); D.X 71, no.50 (disturb travelers); Lynker no.54(proud and immoral):.SPESSART:Pröhle(D) p.239(ill-tempered). THURINGIA:Witzschel Ino.242 = Quensel p.194(torment men) BAVARIA:Pz.I 245,no.276(ill-tempered); Woltinger p.119(chases men and torments them). SWITZERLAND:Kohlrusch p.328,no.6(torment men). TIROL:Foltin p.93(torment men); Z.no.190(wild man attacks man); no.186(giant kills blasphemous man). STYRIA:Sann p.234(arrogant). BOHEMIA: Grohmann p.212; p.23(giant overturns carriage of greedy man. His loud laughter heard in mountains).

Tirol and Carinthia.[1] This trait appears to be a contamina-

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1. ICELAND: Árn. I 213 = Pow. p.148 (mild-tempered, harmless); Þork no.CXLIII (Skessa helps men); no.LVII (Skessa and the horseman); no.XCVI (giant leaves silver needles in gratitude for food); M. p.113 (troll-wives help men during famine). NORWAY: Feilberg Jul II 56 (giant protects a man who is going home on Yule night). SWEDEN: SvIm IX 31, no.72 (giantess rewards shepherd for getting her cows out of bog); VIII 3, no.40, no.165 (giantess asks shepherd boy to rock her child). Jämtland: Runa (1847) p.31, no.1 (giant rescues man from troll). Östergötland: Herm. p.5, no.3 (Däva ett skönt gubbamål). Småland: SvIm VIII 3 p.42, no.169 (mild tempered and harmless, 2 versions). Gottland: SFT V 177 (troll helps men to get fish). Skåne: SvIm IX 32, no.73 (gives fisherman a boat and much treasure). Zealand: Anderser p.28, no.126 (Troll rewards peasant for repairing his tools by putting out food. The next time the food is gone). BELGIUM: Brabant: Cock-Teirlinck I no.186 (protects the weak). HANOVER: E. VII 80, no.105 (mild-tempered). ESTHONIA: V. II 10, no.5 (help men). HESSE: E. V 61, no.87 = Ranke p.184 (Wild men teach good people about healing herbs; beat the wicked ones); Zaun. (H-N) p.21 (wild people protect children); p.22 (farmers get provisions from wild man when they have a crop failure. They must return only clean grain. When they return the grain, the giant is displeased. He says, "Indeed, you cannot do more. Even your cleanest hands are unclean." SAXONY: Ziehnert p. 476, no.48 (giant mows grass for farmers). BADEN: Baader no. 346 (help in field and receive milk and bread). BADEN-FRANCONIA: Hofmann p.13 (wild men punish the wicked). SWABIA: Kapff p.35 = Meier p.155, no.173 = Wolf (D) no.94 (giants help men). BOHEMIAN FOREST: HaR [2]no.564 (giantess, Nordion, helps women at childbirth). SWITZERLAND: Kohlrusch p.174, no. 4 (giant protects country). BERN: Grohmann p.213 (giant is helpful but vanishes when they tease him). TIROL: Z. No.186 = HaR [1]no.446, [2]no.567 (wild man helps to find cattle); Folklin p.93 (fells trees, carries stones for men); HaR [1]no.433, [2]no. 555 (work, turn waters from houses, call to them when weather changes, but hurl avalanches and water on wicked); Z. no.220 (giant teaches men about herbs and helps pull a wagon); Z. no.182 (wild man considers himself owner of forest; gives advice); no.200 (forest women warm selves at fire. They take gifts and go away without harming anyone. If teased, they fly into a rage); Z. no.40 (giant rewards peasant for guarding him against Berchta); no.196 (wild woman gives peasant woman a loaf of bread. She is to put knife on ground when she finishes. In the afternoon the peasant finds the knife still there and takes it along. Wild woman appears and says she will give no more bread and would tear the woman to pieces if she were not with child.); Z. no.172 (wild man teaches people to make cheese and butter); Alp. p.15 = HaR [1]no.433, [2]no.555 (wild man helps men but leaves because they are not courteous) Z. no.189 (bill-man helps the pious and good. A peasant on his

tion from dwarf tales. In Scandinavia, the troll, and in the Tirol and Carinthia the wild man, both of whom partake of the natures of both giant and dwarf, have served in the transfer of this trait to the giant. In most of these stories from the Tirol, the giant is a wild man; in fact, I have found it impossible to determine whether the wild man is to be regarded as a giant or as a dwarf. Some of the more unusual stories which illustrate this trait follow: A giantess in Iceland asks a man for permission to ride behind him on his horse,which he grants on the condition that she does not lame the horse with her weight. She strokes the Horse's back and mounts. When she dismounts, the sack is covered with blood. She thanks the man and tells him he must never give up this horse. In another story icebergs pile up round the land and famine threatens. A giant troll wife in the mountains says, "Let,O mighty one, a great whale be driven to land, if it is to be pleasing to me." From another mountain a voice answers, "Behold on the stone cliffs a fish 80 ells long; you blessed Sun-King are certainly the life-giver of

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Note 1, p.122, cont. -way to church cries, "Now go down and work." Everything is in order when he returns); Wolff II p.60 (giant smith rewards children with blackberries for making him some clothes); Z. no.186; 40; 173 (wild man goes away when people become insatiable); no.220; Scheglmann p.57 (appears as weak old man). SALZBURG: Preisauff p.183 = MaR [1]no.459, [2]no.581 (help people); Grimm no.137 (help people). CARINTHIA: Gräber p.75, no.86 (wild man blesses crop and tells when bad weather comes in return for food); p.75, no.85 (forest man brings blessing if well treated, otherwise a curse); Rappold p.166 (wild man blesses crops for groats he receives).

men." The next night the people find a huge whale which saves them from starvation. In Sweden a giantess asks a shepherd-boy to rock the cradle of her child, but the boy is unable to do so until she gives him some food. When her husband returns, the boy must go. He finds his sheep where he left them. In Jämtland a troll kills men in a lodging house by pinching them. A giant, who perceives this from the loft, decides to help the last man, and pulls him into the loft with his ski-staff. When the troll tries to climb up, he thrusts his staff against the troll's breast. The troll falls to the earth and turns to stone. In Östergötland a man finds a giant who is too ill and weak to put food into his mouth and chew it. The man lifts the giant's head off and pours the food into his stomach. The giant says, "That was a good meal for an old man."

In the Tirol a giant asks a peasant to strike him on the nose with an iron staff to awaken him when a bell rings. He is afraid of Berchta. The peasant tries to waken him by shaking. He finally strikes his nose. It is too late. He rewards the peasant by telling him to plant much rye and wheat, and then runs away. A spoiled farmer's daughter vows to marry the most uncouth man she meets. He turns out to be a giant smith. She mistreats him and makes him put on bright-colored clothes and throws his old ones into the fire. He runs away. A servant, in order to torment him, slanders his wife and urges him to kill her. The giant slays him with a tree-trunk. Some children hear him bewailing the loss of his clothes and make him some new ones. He rewards them by show-

ing them some blackberries, and vanishes.

In Dalsland, Västergötland, Skåne, and Zealand the giants borrow ale for their feasts from the farmer, or hay for their cattle, and pay the farmer with much more than they received.[1] In Dalsland a giant takes all the ale brewed for the Yule feast. The next year the farmers have more grain than ever before. A giant takes all the ale prepared for a wedding feast. The next year when the peasant has no ale, he seeks the giant, but does not find him. He hears a voice say, "Father has gone, Father has gone!" (Far ha' flytta! far ha' flytta!) When he comes home he finds seven vats of good ale. The giants graze their cattle on the hay-lands and the farmers complain of the small crops. At Christmastime the giants see to it that the farmers have three loads of hay for every load they put up. Similarly, a troll in Zealand returns a load of hay. At the gate he loses enough to make three ordinary loads. In another version from Zealand

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1. NORWAY: Feilberg: Jul II 56 (farmer's wife brews ale for giant). SWEDEN: Gästrikland: Runa (1843) 4, p.46, no.100 (return twice as much bread as they borrow). Dalsland: Runa (1843) 4, p.45, no.94 (drinks all Yule ale. Grain crop doubled); Dalia I 15, no.1 (cask of gold for ale); Runa (1843) 4, p.38, no.59(giants take ale prepared for marriage feast and give 7 casks in return); p.30, no.25 (cask of rich ale returned for ale borrowed on Christmas eve); p.29, no.19 (returns borrowed kettle filled with violently foaming ale which no one dares to taste). Västergötland: Arill p.55 (returns 2 casks of good strong ale for newly brewed ale); Runa (1849) p.27, no.6 (borrow ale). Östergötland: SvLm VIII 3, p.37, no.155 (farmer's wife makes 7 casks of Christmas ale for giant to repay him for favors). Zealand: Andersen: p.87 no.441 (troll borrows ale); p.87, no.441 (troll gives magic cask in return for ale); p.26, no.119 (reuurns ale that is doubly good); p.27, no.121 (load of hay). Skåne: Runa (1843) 4, p.34, no.39 (hay crop).

the reward is somewhat different: A troll returns a cask of ale and tells the farmer never to look into it. The cask is never empty. One time the farmer does look into the cask and finds nothing but cobwebs. The cask gives forth no more ale. In another tale from Zealand, the troll hears someone say, "Skotte has fallen into the fire," just as he is drawing the ale into a copper kettle. Thereupon the troll says, "If Skotte had fallen into the fire, I must away," and runs away without putting the spigot into the keg, so that all the ale runs out. He leaves his kettle in the yard.

A giantess in Södermanland offers a man a drink in a silver goblet, saying, "Drink, my lord, and taste of my Yule ale." He pretends to drink, but throws the ale behind him and puts spurs to his horse. Some of the ale falls on the horse's thigh and eats the hair away. The beaker is now in a church. [1]

§25 Hostility toward Christianity; giant cults.

Priests and bishops in Iceland are able to banish the trolls and giants by consecrating the territory in which they live.[2] One night when a certain bishop is out with his

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1. Södermanland: Herm. p.10 no.10.

2. ICELAND: Árn. I 165 (huge hand reaches out of cliff to seize a ship. A man chops off the fingers with an ax); I 159 = And. p.73 (giantess puts hand into tent. Bishop tells her to take horse); M. p 49 (man with magic powers drives away a giant troll-wife); Árn. I 144 = LF p.73 (bishop to consecrate island); M. p.40 (Séra Páll reveals that the cutting of the rope was caused by some sharp, projecting rocks, which he knocked off with his hammer); M. p.40 = Árn. I 143 (cf. also Biskupa sögur I 599); M. p.40 = Árn. I 196 = And. p.74 = Pow. p.138 (troll appears to bishop in dream, saying that if

men, a huge hand is thrust into their tent. The bishop tells the troll to take a certain horse and go away. The next summer the men find the bishop talking to the giantess. She is weeping and it seems as if hail were spurting from her eyes. After this, the bishop always puts out a horse at Yuletide. The giantess takes it for her Yule feast. In another tale, a bishop goes to consecrate an island. As he lets himself down a cliff by means of a rope, a huge, gray, hairy hand in a red sleeve with a sharp knife appears from the cliff and cuts two strands of the rope, but not the third one, for it is hallowed. A voice tells the bishop not to consecrate any more land, for the evil ones must have some place to live. The bishop does not consecrate this place.

When a bishop dies, the trolls can be heard rejoicing in the mountains, but their joy is short-lived, for another takes his place. When the bishop of Holar dies, two trollwomen stand on cliffs far apart and one shouts gleefully with a voice that may be heard everywhere in the parish, "Now the bishop of Holar is dead." The other answers, "In his place comes one who is not better, and that is Gvendur."

The trolls sometimes express their scorn of the pretensions of ordinary men in regard to their religion and their word of honor. A bishop meets a troll who is carrying a

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Note 2, p.126, cont.-bishop does not desist from his purpose to consecrate the island Skuður, the bishop will never make another journey); Árn. I 157(men see pitch black cloud shaped in human form and hear voices of trolls who are talking about the ordination of a priest); Árn. I 144 = LF p.93 (trolls are delighted at death of a bishop); M. p.113 (giantess and priest).

a young whale in her hand and shaking it to and fro, she says, "I am shaking here the young of a fish. Alvaldr gave it to me down at the salty sea. See what he gave me." The bishop says, "Then thank him for it." She replies, "It is not so certain that you great men thank him better." A certain man drives away a troublesome tröllskessa with magic. She becomes frightened and asks him to let her alone. When she promises to go away, he asks whether she is not deceiving him. To this she replies in great anger, "If there were no more faithlessness among you people of the lowlands than there is among us giants in the mountains, things would be better with you than they are." They separate and she is never seen again.

Trolls dislike religious songs, such as the songs of the Virgin Mary and songs about Jesus; they prefer songs about Andri, the hero, and Hallgrímr.[1] Some fishermen rest in a cave and sing songs of the Virgin Mary. The cliff opens and a huge hand with rings on each finger and in a red sleeve appears with a huge bowl of stir-about with spoons in it, and a voice says, "Now my wife is pleased. Now I am not pleased." The dish vanishes when they have eaten. A year later they return and sing songs of Andri. The same hand appears with a dish of well-cooked, fat smoked mutton, and a voice says, "Now I am pleased. Now my wife is not pleased."

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1. Árn. I 196 = And., p.74 = Pow. p.138 (songs of Andri and the Virgin Mary); M. p.47 = Árn. I 196 (songs of Hallgrímr and Andri); Árn. I 160 (giant prefers songs of the hero Andri); Þork no.CXII (songs of Jesus and Andri).

The giants' aversion for Christianity is shown in the tales about throwing stones at churches and their leaving when Christianity comes into the land and churches are being built in northern Germany and Scandinavia. Northern German giants are known as heathens who have heathen temples and altars to their gods.[1] This trait apparently is a reminiscence of the early settlers of the land, who have later become giants in popular tradition. Conversely, we find giants in Sweden, Brandenburg, East Prussia, Baden, Bavaria, and the Tirol, who have been converted to Christianity and baptized, and some have even become monks in Brandenburg.[2] In Franconia giants

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1. SAUERLAND: Kleib. p.67, no.45. HARZ: Sieber (H) p.4; Sieber (U) p.160, no.415 (heathen temples); Grössler no.28 (sacrificial altar). SCHLESWIG-HOLSTEIN: Meyer p.11. POMERANIA: Knoop (Stolp) p.21, no.44 = Jahn no.218; Bollnow p.21 = Schulz p.84, no.120. EAST PRUSSIA: Samland: Leusch p.5, no.4 ESTHONIA: V. II 7, no.24 (heathen temples). THURINGIA: Quensel p.192 (altars). BOHEMIAN FOREST: Kollibabe p.66 = Jungbauer p.21 (altars).

2. NORWAY: Kristiansand: NS p.119 (giantess loses her child without being aware of it. She finally discovers the child, shows it to a priest, and asks him to christen it). Östergötland: Herm. p.16, no.24. Skåne: SvLm IX 37, no.83 (giantess has her children baptized). DENMARK: Jutland: ETKr III no.237 (A giantess wants to take her child to church to have it baptized, but no women will accompany her. Suddenly she says to those assembled outside the church, "Here comes my father and he is angry." A little man comes to her and asks which she would rather do, catch or throw. She prefers to catch. He throws the people over the church and she catches them. Now the people are willing to accompany her.) LÜBECK: Düffer :I 21 (make church door larger for giants). BRANDENBURG: K-S no.58 (monks). EAST PRUSSIA: Tettau p.60, no.55 (Christian). SAUERLAND: Kleib. no.42 = Uhlmann p.168 (door in church make larger for giants). BADEN: E.X 49, no.139 (Christian). BADEN-FRANCONIA: Hofmann p.11 (Christian). BAVARIA: Sepp p.524 (Christian). TIROL: HaR ^{1}no.433, ^{2}no.555. SALZBURG: Freisauff p.142 = Grimm no.137 (giant leans on the wall of a church, recommends a Christian life and quietly withdraws to the mountains).

hurl stones at a city. An old woman turns them from their course by holding a staff in their path. The giants become Christian when they learn that her power comes through her faith.

A giant-cult is almost unknown on Germanic soil.[1] Bishop Gebhard von Halberstadt, 1462, in Aargau, complains of the worship of a being known as den guden lubben, to whom bones of animals were brought. Bones have been found on Lupberg. An idol in the wall of a church is supposed to have been brought from Lupberg. In Skåne people set out porridge on Christma eve for giants. Their grain is always set up soonest, and their linen spun. In Finland unskimmed milk is poured on the roots of the tree nearest the house to bring luck, for this tree is the "gården jätte." These tales are clearly contaminations of those about dwarves and tree spirits.

In Sweden, Denmark, Hesse, Silesia, Baden, Bavaria, the Tirol, and Austria, images in or on churches or on public buildings are sometimes regarded as those of giants who built the church or did some service to the city.[2] In Hesse a

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1. AARGAU: Rochholz I 195. FREIBURG: Kohlrusch p.138, no.6 II = HaR no.611. SWEDEN: Skåne: Johnsson p.85. FINLAND: VII 541.

2. ICELAND: M. p.53 = Árn. I 211. SWEDEN: SvLm VIII 3, p.284, no.854 (stone image on a treasure chest). Södermanland: Herm. p.12, no.12. Östergötland: Herm .p.16, no.25 (images of giant and giantess cut in wood). Skåne: SvLm VIII 3, p.284, no.832 (giant with oak branch in his hand). DENMARK: Laaland: Thiele I 218. Jutland: ETKr III no.112 (giants place their image on level with their head); no.190; 178(to show their height). HESSE: Neuhaus p.12 = Lynker no.64 - Zaun. (H-N) p.61 (husband of giantess is of the human race. Because of the small size of their child, she scornfully treads on it.). SILESIA: Kühnau (S) II no.1150 (giant baker and butcher who saved the city from robbers, on the city hall). BADEN:

a giantess marries a man of the human race. She scornfully treads on their child because it is small. This story explains a picture in a church. In Baden a giant wagers his head against a cloister that he will finish mowing a field for the monks before noon. When the monks see that he is likely to win his wager, they poison his food. His image, beside which are a flask, a roast chicken, plate, knife, and fork, is in the main stairway of the cloister. Actually it is the image of the winged god of time with a scythe in his hand. In the Tirol, one giant is thrusting a sword into the head of another. The giant, Heymo, who built the church, is punishing Thyrsis, who tries to destroy it.

§26 Hostility to the ringing of bells.

Giants are frightened or driven away by the ringing of a church bell,[1] in tales restricted to Iceland, Norway, Sweden,

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Note 2, p.130, cont.- Baader P.399, no.478 (giant and monks). BAVARIA: Pz. II, no.82 (image of a three headed giant with a hairy body, green girdle, and a huge tree trunk in his hand, stands at the corner of an inn.); II 65, no.84 (image of wild man hewn out of rock used to stand on a bridge He has a girdle round his body and a tree in his hand.) TIROL: Alp. p.16; Pz. I no.81 (Heymo thrusts sword into head of Thyrsis); Sepp p.532, no.144 = Pz. II 440 (image of Heymo and Thyrsis); Pz. II 440 (Christoph carries Christ over a stream). STYRIA: Sann p.235. LOWER AUSTRIA: Kiessling (1926) p.22, no.18.

1. ICELAND: Árn. I 151; I 151 (skessur); I 152 = Pow. p.120 (troll); Árn. I 154 = Pow. p.124(troll); Árn. I 160; Árn. I 189 = LF p.83; Árn. I 192 (skessa); I 211 (hated bells) NORWAY: Faye p.6. Kristiansand: NS p.26 (frightened away). SWEDEN Hälsingland: Herm. p.14, no.19; FoF (1919) p.19. Jämtland: Herm. p.14, no.19. Uppland: Hofberg p.168 (Old man of Lagga). Dalsland: Runa (1843) 4, p.37, no.53; p. 42, no.80 (frightened); Bondeson p.6 (bells drive away the giant Bore ofBorekulle). Västergötland: Arill p.55; Hofberg p.98; SvLm

Finland, and Denmark. One single version exists in Saxony. The distribution of these tales is similar to that of the giant who throws stones at a church because he is disturbed by the ringing of the bell. This trait belongs to dwarves, elves, witches, trolls, and the Devil.[1]

A peasant in Jutland meets a man who is ten ells tall and is pushing a wheelbarrow as big as his cart. In the wheelbarrow is an old giant with three iron bands around his head to keep it from falling apart. The giant tells the peasant that he has dwelt in a mountain near the village for 200 years. Now he must flee with his father and his family, for now the villagers have built a church, and what is worse, put a bell in it, whose ringing he cannot endure. Later the peasant sees a great number of giants in a long procession moving with their goods. In Småland a giant borrows a silver goblet from a Christian to entertain his brother from the north. His brother compliments him that he is in such good standing with Christianity that he can drink from a Christian

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Note 1, p.131, cont.-(1923) p.10 no.8; Arill p.55. Småland: Herm. p.15, no.21; SvLm VIII 35, no.156; 38, no.158 (moves out on brother's advice to beware of Christians). Bohuslän: Hofberg p.77 (vanishes when Christianity comes); Göteborg och Bohuslän VIII 282 (blowing of hunting horn drives giant away). Halland: Grimm Myth. II 798 note 1. Skåne: SvLm IX 32, no.73. FINLAND: FSF VII 559. ESTHONIA: V. II 6, no.20. Zealand: Ussing p.166 III (troll prevents bringing of bell by holding back on wagon); Andersen p.27, no.120 (troll); Thiele II 4 (troll). Fyen: Thiele II 97 (Devil falls). Jutland: ETKr III no.26 (giants move out in procession); no.22 (also cow-bells); 227 (troll); 215; Skattegraveren (June -Dec. 1888) p.105, no.270 (troll). SAXONY: Grässe p.110, no.139.

1. cf. p. 63, §9 above.

goblet and says, "I must consider myself fortunate to be permitted to be present;" but he advises his host to move on while all is going well, for it will not last long. Some time later a fisherman sees the giant leave with all his goods.

§27 Fear of lightning.

Like the giants of the Edda, the giants of the folk-tale fear the thunderbolt of Thor and are often struck down by it.[1] This trait occurs most frequently in Sweden and sporadically

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1. NORWAY: Bergen: NS p.31 = NFml XIII (troll fears drum beater). SWEDEN: Norrland: SFT V 176 (killed by lightning). Dalsland: SvLm (1923) p.8 (struck by Thor's hammer). Gottland: SFT V 177 (drum beater). Närke: SvLm XVI 3 p.33, no.29 (drum beater). Västergötland: SvLm (1923) p.11, no.9 (Tor, the drum beater). Småland: Norlind p.580 (killed by lightning). Bohuslän: Arill p.48 (killed by lightning). Skåne: SvLm IX 34, no.78 (corrupt version of drumbeater. Giant afraid of priest). Öland: HaR no.609 = Hofberg p.66 (killed by lightning). DENMARK: Jutland: ETKr. III 44, no.227 (terrified by Thor's thunder). WESTPHALIA: Zaun. (N) p.1 (terrified by thunder). HARZ: D. VII 102 (killed by lightning). MECKLENBURG: Handrick p.205 = Bartsch no.5 = Krambeer p.159 (corrupt version of Norwegian tale). SAXON LUSATIA: Haupt I no.91 = Kühnau II no.1144 = Meiche p.430, no.568 = Sieber p.133 = Grässe II no.855 (killed by firebolt from heaven); Haupt I no.92 = Zaun (N) p.11 = Kühnau II no.1145 (killed by lightning. Club over grave). ESTHONIA: V. II 6, no.19 (terrified by thunder); 7, no.26 (killed by lightning and thunder of Perkunas). HESSE : E. V 65, no.90 (killed by lightning); Pfister p.40, no.7 (killed by lightning when they throw club at skies); Hessler p.70 = Lynker p.38, no.56 (consumed by black cloud). LOWER BAVARIA: Woltinger p.119 (killed by lightning). STYRIA: Krains p.378, no.266 (thunder god hurls mountain of iron on giant for wanting to attack the heavens). SWITZERLAND: Vernaleken p.388, no.80 (Devil's members become rigid when he wants to throw a stone at church and God sends lightning); Schw. Arch. (1908) p.277 (struck by lightning).

in Norway, Jutland, Westphalia, the Harz, Lusatia, Esthonia, Hess, Bavaria, Styria, and Switzerland. The most interesting tale of this kind is told in Bergen, Norway. A troll is afraid to come as godfather to the baptism of a child, when he learns that Christ, St.Peter, Our Lord, and other holy ones would be there, for their drumbeater (Thor) had once thrown a drumstick at him and broken his leg. He promises to give them presents if they will come for them and also keep the high seat at the feast empty for him. The farmer sends his servant to the mountain. He enters through an iron door into a cave. Here the giant fills his sack with as much treasure as anyone else would give. This tale also occurs with some variations in Gottland, Närke, and Västergötland. In Skåne the giant refuses to come because he fears the priest. A corrupt version exists in Mecklenburg. Here the giant makes a weir for a miller. In return the miller invites him to the baptism of his child, but when the time for the ceremony comes, the miller, fearing that the giant will eat everything, does not invite the giant. When the giant learns of the miller's treachery, he hurls a stone at the baptismal font.

A giant in Lusatia demands a box of relics from a priest and brandishes a club when the priest refuses the request. The priest prays and lightning strikes the giant. The giant's club is still visible above the giant's grave.

§28 Explanations of the disappearance of giants.

To account for the disappearance of giants there are many tales everywhere on Germanic soil that tell how men or dwarves drove the giants out of the land, killed them by cunning, or overwhelmed them by their superior forces.[1] In

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1. ICELAND: Þork. no.CCXXXIII (Illugi kills the troll Tögld); M. p.305 = Árn. I 167; Árn. I 171; 182 = Pow. p.131 (kills troll at sunrise by striking her between shoulder blades with a silver ax. Troll , "May your hands grow to the handle." Man, "Blade. leave the handle.") NORWAY: Feilberg Jul I 98. SWEDEN: Dalarna: FoF VII 52, no.4 (to mountains). Norrland: SFT V 175. Dalarna: Dalarnas Hembygd.(1926) p.90 (a Finn kills giant's sons). Dalsland: Runa (1843)4 p.32, no. 32. Småland: HaR 2no. 609 (shot by man) = Hofberg p.66. FINLAND: FSF VII 538 (by Ramunder, den unge); 546 (driven out of Sweden). DENMARK: ETKr III no.55. Alsen: Mü. 1no.362.2 (drove him back with arrows and staves). Sylt: Mü. 1no.357, 2no.420; Hansen p.72 (dwarves kill him). NETHERLANDS: Wolf (1844) I 36, no.25 = Wolf (N) p.25 = Bergh p.85. BELGIUM: Brabant: wolf (N) p.77. Flanders: Wolf (D) p.92 (in castles). WESTPHALIA: Zaunert (W) p.10 = W-H p.55 = D. V 106 = Grimm no.16. SAUERLAND: Schrey p.157 (knight rescues his daughter) = D. V 59, no.32. WALDECK: Curtze p.211, no.33.1. OLDENBURG: Str. I no.258e = Lübbing p.218; p.219 = Str. I no.258 1 = D. VI 39 = Henn. (Nd p.82. HANOVER: K-S no.226.1; D. VI 39. ALTMARK: Sturm p.30 (by trick); K. (M) no.56. SCHLESWIG: Mü. 2no.417 (to North America). HOLSTEIN: Meyer p.13; p.12 (killed while asleep). Hamburg: E. XIII 29, no.42 II. HARZ: E. IX 45, no.77 (Hünenkönig) = Förstner p.181 = Trautner p.1 = p.103, no.47 = Spohr p.1 = Grässe I no.649; Pröhle (U) p.1 (giants are drunk; Austrians kill them. The rest kill each other, then their children); Pröhle (U) p.1, no.2; Grössler p.119,(smother giant who demands 12 maidens in cavern); Grimm no.326 = Grössler no.110; Reiche IV 148 = Otmar p.267 = Pröhle (U) p.160; D. VII 18 = Henn. (S) I no.13 = Förstner p. 69 (miners trap a wild man in a mine and bind him. His wife escapes. They try to make him work. He refuses to work, talk, or eat. He finally dies. The mine is called Der wilde Mann.) BRANDENBURG: Schwartz p.1 = K-S no.802; LkB p.66 (earthworms). LEBUSA: D. XII 7 (dwarves drive them away); Ranke p.225 (killed by people). SPREEWALD: Schulenburg p.17. MIDDELMARCH: K. (M) no.107 = Sturm p.65 = E. II 72, no.125 = Schwartz p.1 (giant king). MECKLENBURG: Bartsch no.30 = Krambeer p.157 (roll giant into a hole while he sleeps); Bartsch no.38 = HaR 2no.574 (giant king killed) = Krambeer p.156; Henn. (Nd) p.81 (driven out by Wends). POMERANIA: Knoop (Stolp) p.21,

Esthonia and the Bohemian Forest, men kill giants by destroying the objects in which their strength lies. A man in Lower Austria kills a tyrannical giant while he sleeps. The giant's two sons accuse one another of the crime. The man suggests a knife battle to determine which is innocent. Each strikes at the other and both are killed. Villagers in Estho-

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Note 1, p.135, cont. -no.47; Jahn no.217 (driven away by Wötk) = Schulz p.83, no.119; Jahn no.44: no.218(driven away by fire and war). WEST PRUSSIA: Behrend p.75. EAST PRUSSIA: HaR ^{1}no.465, ^{2}no.587; Tettau p.60, no.55. ESTHONIA: V: II 3, no.12 (people set hire to pine wood; giants move); V. II 9, no.4 (by dwarves; last one becomes their king; they kill him later); V. II 10, no.5 (by cunning of dwarves); V. II 6, no.21 (Christian king exterminates them). SILESIA: Peuckert p.244 (people pour hot water on giants attacking city). HESSE: Hessler p.107, no.91; Lynker no.48 = Zaun. (H-N) p.61; Wolf (H) no.74 (by dwarves). BADEN: Baader p.343, no.387. BAVARIA: Sepp. p.524 (giant is put into prison by a trick). BOHEMIAN FOREST: Jungbauer p.22 (army). UPPER PALATINATE: Pz. II no. 315 = Schönwerth II 269. SWITZERLAND: Lütolf p.57, no.20$_2$ (giant killed in fight with settler over boundary); HaR ^{2}no. 621 (men shoot a giant. 2 versions); ^{1}no.454, ^{2}no.578 (giant's sister crushes enemy on rock; buries her brother, sets fire to hut and lies down with him in grave); Schw.Arch.(1910) p. (people torment giant to death). TIROL: Z. no.220 (peasants kill giant after he has slain twenty of them); HaR ^{1}no.500, ^{2}no.620 = Alp. p.43, no.26 = Z. no.191(giant drinks water from trough of woodcutters. They put brandy in it and cut off his head when he is drunk); no.190 (giant drinks brandy and burns up). CARINTHIA: Rappold p.158 (Hadisch Leut crowded out by Christians); Gräber p.74, no.85 (charcoal burners pour hot porridge into giant's hands to get rid of him). STYRIA: Sann p.238 (maid thrusts knitting needle into temple of wild man who had stolen her). LOWER AUSTRIA: Mailly (1926) p,36, no.76 = Leeb I no.185(kill sleeping giant); Leeb I no.4 (by cunning) = E.XII 36, no.76; Mailly (1926) p.36, no.76 = Leeb I no.185 = E.XII 36, no.76 (giant's sons kill each other); Kiessling (1927) no.33 (peasants kill 9 giants). BOHEMIA: Grohmann p.212 (women attack him while he bathes). TRANSYLVANIA: Müller p.180, no.256.

nia flatter and give presents to a giant who has been tormenting them. He becomes very friendly and informs them that his strength is in a leaf under a certain oak tree in the forest. The giant dies when they burn the leaf. In the Bohemian Forest a boy, by sewing himself up in an ox-hide, makes his entrance into the castle of a giant who has been tormenting the people. He learns from the maidens stolen by the giant that the giant's heart is hidden in a mouse. To catch it, he must go round the castle three times on St.John's Eve and say, "Little mouse, come forth!" He does this, and puts the mouse in his pocket. He tickles the sleeping giant. When the giant is about to crush him, he strangles the mouse and finally kills it. The giant dies and his captives are released.

Dwarves overcome giants in tales from Pomerania, Silesia, and Hesse.[1] In Pomerania some dwarves bind a giant to the ground and wall in his feet, but other giants set him free. Then the dwarves climb on each other's shoulders, put on the giant's coat and trousers and put a large iron hammer at the top for a head. They steal into the village of the giants and make a fire in a house. The giants, knowing nothing about fire, go in to satisfy their curiosity. The dwarves lock the doors and set fire to the house. The giants that escape set out to avenge themselves, but stumble into a ditch and drown. A tyrannical giant in Hesse forces the mountain sprites to find a certain number of grains of gold for

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1. ESTHONIA: V. II 3, no.11. BOHEMIAN FOREST: Kollibabe p.68.

him daily. If they are late, he hurls them down the cliff. They surprise him while he sleeps, entangle him in a net, and throw him over a cliff.

In Scandinavia, northwestern Germany, and sporadically in Brandenburg, Pomerania, West Prussia, Silesia, Esthonia, Bavaria, Franconia, the Bohemian Forest, Austria, The Tirol, and Salzburg, giants have disappeared because they have killed one another in battle.[1]

1.NORWAY: Faye p.91; p.8 (killed by "den staerke Sout af den maegtige Gout der kom fra osten). Hamar: NFml II 64. Dalsland: Runa (1843) 4, p.42, no.78. Halland: SvLm IX 33, no.77 (with stone). FINLAND: FSF VII 538. DENMARK: Thiele I 168 (fight about land). Fyen: Thiele I 160. Jutland: ETKr III no.13; no.91 (with stone); 89 (stone); 99 (stone); 92; 78; 72; Skattegraveren (June-Dec. 1885) p.237, no.730; Thiele I 164. FÖHR: Philippsen p.13 = Meyer p.19 = Lübbing p.218 (building church). NORTH SCHLESWIG: Mü, [1]no.362, [2]no.424. MÜNSTER: Bügener p.120. OLDENBURG: Str. I 505, no.258e; 506 no.258g (accident). EAST FRISIA: Lübbing p.222 (giants quarrel. One of them has swallowed a ship loaded with powder. The other giant perceives his discomfort and creeps into his belly with a light. There is a great explosion. Both sink into a great hole which fills with water.). BRUNSWICK: Voges p.33, no.27. HARZ: E. IX 44, no.76 = Sieber (H) p.4. BRANDENBURG: LkB p.167 = Sturm p.84 = K.(M) no.149. HOLSTEIN: Hamburg: E.XIII 29, no.42 II (envious). POMERANIA: Bl.f.Pom. Vk. V 164, no.1 = Knoop (Star.) p.106, no.95 (throw stones); Temme (P-R) no.181 = Jahn no.211 (mountain spirits drop boulder on giant who stole peasant's saughter). ESTHONIA: V. II 4, no.13; 6, no.22. WEST PRUSSIA: Plenzat p.65 (by accident, throwing an ax). POLISH SILESIA: Kühnau II no.1148 (man throws stone at 2 sleeping giants; they fight and kill each other). HESSE: H. Bl.f.Vk. I 211 (by failing to catch stone); Ranke p.233 = E.V 60, no.860 = Wolf (H) p.46, no.67; Neuhaus p.12= Wolf (H) p.47, no.71. THURINGIA: Quensel p.192 (giant drives away his oppressor, a giant); Grässe I 366, no.427 (Devil takes giant). BAVARIA: Schöppner I no.148 (quarrel over booty). MIDDLE FRANCONIA: K-S no.60 (shoot each other). TIROL: Pz.II no.81 = Sepp p.538, no.147 = Z.no.212. SALZBURG: Freisauff p.187 (stones). LOWER AUSTRIA: Mailly (1926) p.36. no. 76 = Leeb I no.185 = E. XII 36, no.76.

In Jutland a dragon aids a giant king in subduing his subjects when they demand too much of him. The dragon plays with the giant children and is friendly. But finally he quarrels with them and demands his pay. This the giant refuses. The dragon pursues the giants and kills them all.[1]

In Lower Austria the earth opens and swallows up giants, or the gods cause mountains to fall upon them, to punish them for their wickedness. [2] A peasant, whom giants are torturing while they are engaged in a wild drinking bout, curses them in the name of God. At once the mountain is enveloped in flames and the heavens pour forth water. The giants perish, but the peasant is saved.

In other tales from Scandinavia, northern Germany, and rarely in the Spessart, Swabia, Franconia, Switzerland, Austria, the Tirol, and Transylvania, giants die from carrying too heavy burdens, drown, are killed when they fall into an abyss, or leap from a tower, kill themselves because other have gone, or move away when there is no more food; [3] often one is

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1. JUTLAND: ETKr III no.67; no.68 (would be saved from dragon by jumping over 7 churches).

2. ESTHONIA: E. II 6, no.18 (giant hurls stone at God. It falls back on him and kills him). HESSE: Neuhaus p.11 (earth swallows up giants). THURINGIA: Witzschel I no.242 (mountain falls on giant). BADEN: E. X 48, no.138 (God kills a giant for destroying hermit's hut). STYRIA: Sann p.234 (God hurls mountain on giant). LOWER AUSTRIA: Calliano I 114 (giants torture peasant. Gods kill giant).

3. NORWAY: Faye p.92 (dies from carrying a too heavy burden). SWEDEN: Jämtland: Runa (1845) p.97, no.8 (breaks through ice and drowns). Hälsingland: SvLm I 5 (breaks through ice and drowns). Bohuslän: IV Göteborg och Bohuslän IV (1890) p.432 (too heavy burden). Skåre: SvLm IX 35, no.180 (falls and crushes skull in abyss when he tries to leap over); 31, no.71 (giant nearly drowns when Oden's dogs, n ens hunna, come). Zealand: ETKr. III no.216 (troll dies of vexation when

spoken of as the "last giant."

§29 Giant's plaything.

A giant girl comes down from the mountains into a valley. Here she sees a plowman at work in the field. She puts the peasant, the oxen, and the plow in her apron and takes them home to play with. When she shows her father (in many cases her mother) what she has in her apron, he is displeased. He tells her that she must take the plowman back, for these men are not playthings for giants, but belong to that race of people which will some day do great harm to the giants and drive them out and rule over the land.[1] In Sweden, Finland,

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Note 3, p.139, cont.-he misses church). Laaland: Thiele I 218 (drowns). NORTH SCHLESWIG: Mü. [1]no.69, [2]no.431 (drowns). WESTPHALIA: K. no.327 (last giant); Zaun (W) p.10 = K. no.325 (leaves because other eat all his bread). OLDENBURG: Str. I no.258a (dies of plague); 258m (Bakmann, the last giant). HANOVER: S-M no.165. (drowns). HAMELN:Henn. (Nd) p.82 = E. VIII 77, no.103; W-H p.56 (last giant). LÜNEBURG: Reinstorp p.152 = Henn. (S) II no.40 (bees drive giants into sea; they drown). HARZ: Grimm no.318.1 (giantess falls into abyss and drowns when she tries to leap over). BRANDENBURG: K.(M) no. 132 (a too heavy burden). WENDISH-BRANDENBURG: Sieber (W) p. 82 (last giant). POMERANIA: Knoop (N) p.43, no.62 = Jahn no. 219 = Temme (P-R) no.182 (giant kills self because he is the last one). RÜGEN: Haas (H-B) p.59, no.32 = Jahn no.198 = Temme (P-R) no.191 = Uecker p.29 = HaR [1]no.467, [2]no.590 = Zaun (N) p.2 = Henn (Nd) p.79 (dies of vexation). WEST PRUSSIA: Behrend p.40 (last giantess). EAST PRUSSIA: Plenzat p.66 (kills self when his wife dies). SILESIA: Reimann p.179 (falls to death in abyss). SPESSART: Pröhle (D) p.239 (last giant). SWABIA: Meier no.169.5 = Sepp p.514 = Kapff p. 39 (leaps from tower of beseiged castle, or is thrown from it). FRANCONIA: Hofmann p.12 (moves because of lack of food). SWITZERLAND: HaR [1]no.454, [2]no.578 (last giant). LOWER AUSTRIA: Kiessling (1926) p.22, no.18 (lack of provisions). TIROL: WOLF (Zs) II 182, no.27 (disappear to unknown regions). TRANSYLVANIA: Müller no.28 (die out); no.14 (last giant).

1. SWEDEN: Dalsland: Runa (1843), p.40, no.67. DENMARK: JUtland: ETKr III no.3 = Thiele II 228; ETKr III no.13; 2; JF no.75 (De skal fordrive os). WESTPHALIA: K. no.132 = W-H

Carinthia, and Styria, the giants do not look upon men as their persecutors. Here the giant says that these men will possess the land after the giants are gone.[1] The fact that

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Note 1, p.140, cont.-p.191 = Zaun. (W) p.9 (das sind die Erdwürmchen, die uns vertreiben werden). HANOVER: S-M no. 158.2 (sie kommen nur um uns zu vertreiben). SCHLESWIG: Mü. [1]no.443, [2]no.378 = Meyer p.15 (Süh, dat sünd unse verdriewers). BRANDENBURG: Sieber (W) (Had not thought she would announce the misfortune of the race of giants); K-S no.107 = Schwartz no.88 = Ranke p.227 = Dümke p.71, no.55 = Zaun.(N) p.9 = E.II 174, no.130 = LkB III 166 (das sind unsere Vertreiber, die nach uns kommen). MECKLENBURG: K-S no.43 (das sind Erdwürmchen, die uns vertreiben werden); Bartsch no.32 = Henn. (Nd) p.81 = Krambeer p.155 (Dat sünd uns verdriewers, Kind, vor dei möt wi wiecken). POMERANIA: Knoop (N) p.44, no.64; Jahn no.214 (Maeken, Maeken! Lât dat sin, Dat sin dê Erdwörmke! Dat is de Art dê willen ûs verdriven); Knoop(Stolp) p.45 (Das klein Geschöpf wird uns ganz vertreiben). THURINGIA: Quensel p.193 = Witzschel I no.197 = Grimm, Myth. I 447 (Sie gehören zu einem Volke das den Hünen grossen Schaden zufügen kann). BADEN: HaR [1]no.448, [2]no.575 = Baader p.333 no.375 (Diese Erdwürmer werden uns noch auffressen). UPPER PALATINATE: Pz. II no.85 (diese Würmchen werden uns noch vertreiben). BOHEMIAN FOREST: Jungbauer p.22 (Diese Leute bringen uns noch von der Welt). CARINTHIA: Gräber no.56 (Riesen vertreiben); Rappold p.160 (Christen--Riesen vertreiben). TRANSYLVANIA: Müller no.5 (Saet doir kumm de jûmezen en wall'n es äus âser hêmet verdreiven); Müller p.12 (2 versions--Riesen vertreiben); p.13 (die werden uns noch auffressen aus der Welt).

1.SWEDEN: Norlind p.586 (de skola härska, när jättemakt ej länger räcker). Västerbotten: SvLm V,2, p.53, no.20 (for dom skull bebo lännä ättä släkta). Hälsingland: Sv, Fornminnens Föreningens Tidskrift (1881-1883) p.133 (ty detta är folket som skall komma efter oss). Dalarna: Dalarnas Hembygd (1926) p.90 (För dei ska arvet jöla ätter ôss); Runa (1847) p.34, no.8 (denne och andra hans likar skola en dag råda ofver denna mark; jag vill intet hafva med honom att skaffa). Södermanland: Herm. p.15, no.22 (för didär ska komma i väla ätter oss). Småland: Hofberg p.41 (vår tid är förb.; det blir nu desse som skola råda ofver oss). Halland: Kalén p.58 (ty detta är folket som skall komma efter oss). FINLAND: FSF VII 541G (D'äuta dom kräke som ska besitta jorden ett oss); Grimm, Myth.I 447 (wir müssen fort aus diesem Land, und sie werden hier wohnen). CARINTHIA: Gräber no.57 = Rappold p.160 (Das sind Christen, die werden uns noch einmal überwältigen. Winkler, immer gut gehaust, Winkler nimmer gut hausen). STYRIA: Sann p.237 (they will become powerful some day and rule the land); p.236 (when they have increased, our time will end and all the giants will disappear.)

tales which tell about giants, who are driven away by men, abound in northern Germany, but not in Sweden, Carinthia, and Styria, accounts for the lack of this trait in these regions as well as in western, central, and southern Germany, where the giant is portrayed as decidedly friendly toward men. Here the giant tells his daughter that she must return the plowman to his field with great care, for these men are useful to the giants. If the peasant did not work in the fields, the giants would be without bread.[1] This trait is not in accord with the ordinary notions concerning the hostile and destructive nature of the giants of northern Germany. In

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1. SWEDEN: Närke: Sv.Lm XVI. p.33, no.30 (de där ska göra nytta). OLDENBURG: Str. I no.2581 = Ranke p.227 (die müssen uns ernähren). BRUNSWICK: Voges p.34, no.106 (wenn nicht das Volk der Zwerge arbeitet im Tal, so darben auf dem Berg wir Riesen bei dem Mahl). ALTMARK: K-S no.126 = Schwartz no.40b (Frau Harke:"wenn die kleinen da unten nicht pflügen, können die Grossen hier oben nicht backen."). POMERANIA: E. I 55, no.106 (sonst werden die Riesen sowohl wie die Menschen verhungern). SILESIA: Peuckert p.244 (no bread, if it were not for the plowmen). HESSE: Grimm, Myth. I 447 (der Vater setzt den Pflüger mit Lobsprüchen wieder in Freiheit). THURINGIA: Bechstein I 2; I 3 (wenn die Bauern nicht ackern, so müssen die Riesen verhungern). VOGTLAND: Eisel p.12, no.3; no.1 (wenn der Bauer nicht arbeitete, hätten die Riesen nichts zu leben). RHINELAND: Kiefer p.19 (Wer an fleissigen Bauern schnödes Spiel übt, der zieht des Himmels Fluch auf sich). ALSACE: Grimm no.17 = Hertz p.65 = Elsassland (1924) p.92 = Stöber p.59 (so haben wir Riesen auf unserem Felsennest nichts zu leben); HaR [1]no.448, 449, [2]no.575 = Grimm, Myth. I 447 (baut nit der bur sin ackerfeld, so fehlt bi uns an brot unn geld in unserm felsennest);, Chamisso, DNL p.217 (metrical version). UPPER PALATINATE: Schönwerth II 267f (apron string breaks. Wenn die Bauern nicht wären, würden die Riesen verhungern). TIROL: Alp. p.13 (Dirndl, Dirndl, was machstd'? wo gedenkstd' him? Das sind ja Algunder Bauern! Das sind gar nützliche Manndle).

southern Germany, however, they are gentler and partake more of the nature of elves who are helpful to men.

Chamisso's poem, Das Riesenspielzeug, popularized the version of the friendly giant from Alsace of which there exists an older metrical version. Curtze gives another metrical version from Waldeck.[1] These literary versions may account for the sporadic occurrence of this trait in Sweden, Hesse, Oldenburg, the Altmark, Pomerania, Silesia, Thuringia (4 versions), Vogtland, the Upper Palatinate, the Tirol, and the Rhineland.

Corrupt and contaminated versions of the ordinary form of the story about unfriendly giants occur in Sweden, Jutland, Schleswig, Hanover, Mecklenburg, Pomerania, Brandenburg, Baden, the Upper Palatinate, Carinthia, and Transylvania. In Västerbotten, Sweden, a giantess brings a peasant home as a plaything for her two boys. Her husband tells her that she must take the man back, for these people will possess the land after the giants are gone. When the sons grow up, they mistreat the peasant. He avenges himself by killing them while they sleep. In Dalsland, a giantess sees the first settlers at work in the fields. "Throw them out," she says to her husband. "They are the ones who will destroy us," he replies. In Jutland, a giantess tells her husband of a strange sight. She had seen a man smaller than a giant's child. He was plowing with some horses not bigger than rats.

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1. Grimm, Myth.I 446; Waldeck: Curtze p.212, no.34.

Her husband says, "They are the ones who will drive us away." In Schleswig, a giantess shows her husband some peasants in her apron and says, "Look, these are our persecutors." In Pomerania, a giant shows his wife a plowman that he carries in his mitten. She says, "The little creature will drive us away." In Hanover, some giants come upon some men at work. One of them says, "They come only to drive us away." They make a hole in the ground with an ax, let their water into it, and drown the men in it. In Mecklenburg, the giantess, when told to return the peasant, asks whether she should make a lake and drown him in it. The giant replies, "That will not help us; the little ones will get the beat of us anyway." In Brandenburg, the giantess makes a mountain so that the men will not come too quickly. In Baden, two giants meet a man. One asks, "What kind of a worm is that?" The other replies, "These earthworms will eat us up." In the Upper Palatinate, a giantess sees some plowmen and asks her father what they are. When he tells her that these creatures will drive the giants away, she replies, "No, I will drive them away." She gathers some in her apron and crushes them. In Carinthia, the peasant throws a stone at the girl when she brings him back. She puts a curse upon him. He loses his property. In Transylvania, a giant girl, when told that the men will drive the giants away, gets an apronful to play with. Also, two giants meet a man. One says, "See, there come the ants (júmezen) who want to drive us away." He puts a plowman, a plow, and the horses in his apron and goes away.

A number of versions are incomplete in that the reasons

for taking the peasant back are lacking.[1] In single versions from Pomerania, Jutland, the Upper Palatinate, and the Bohemian Forest, the giants pick men up in their hands or in their apron out of curiosity and express their astonishment that such small creatures can exist.[2]

Some corrupt versions from Sweden, Denmark, the Altmark, Anhalt(3 versions), Brandenburg, Thuringia, Saxony, Würtemberg, Carinthia, and Transylvania merely tell about a giantess who carries a man, or some horses in her apron and shows them to her parents or to some other giant.[3] A number of

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1. SWEDEN: Jämtland: Runa (1845) p.97, no.9. FINLAND: FSF VII 541G (Bonden är ej att leka med). WESTPHALIA: K. no. 198. MECKLENBURG: Bartsch no.53. HESSE: Zaun. (H-N) p.60. RHINELAND: Zaun I 278. BADEN: Baader p.343, no.387; Hoffmann p.12. UPPER PALATINATE: Schönwerth II 267. AUSTRIA: Vernaleken p.357, no.1. TRANSYLVANIA: Müller no.8.

2. DENMARK: Jutland: ETKr III no.4 (brothers and sister say, "Nej, sikke noget bitte noget, det kan formelig röre sig") POMERANIA: Knoop (Stolp) p.45 (Lass den Narren laufen! Es schadet dir ja nicht.) = Knoop (H-B) no.135; Germania (1843) V 247 (in apron, "wil aer dat lütte wörm dûrt hätt"). UPPER PALATINATE: Schönwerth II 265 = Ranke p.226 (Ach die kleinen Erdwürmer, wir müssen sie sich plagen, um ihr Maul fortzubringen). BOHEMIAN FOREST: Jungbauer p.28 (Merkwürdig! nun denke ich hier dreimal Feld and dreimal Wald, aber ein solches Wesen ist mir noch nicht untergekommen).

3. SWEDEN: Jämtland: SFT V 173. DENMARK: ETKr III no.1. WESTPHALIA: Lotze no.34 (giants carry away oxen with which farmers plow.). OLDENBURG: E. VIII no.105 (giant puts men in the pocket of his blouse until they become tame). ALTMARK: K-S no.126.6. HARZ-ANHALT: Sieber (H) p.2. Grimm no.319 = Grössler no.114, Grimm no.319.BRANDENBURG: Angelien no.23 = D. III no.53 = E. II no.129 (giantess puts dwarves in apron a and rocks them). THURINGIA: Witzschel II no.85. SAXONY: Meiche p.428 , no.1. WÜRTEMBERG: Wolf, Zs. IV 20 no.4. TIROL: Alp. p.16 (giant hunter carries emperor up a mountain in palm of his hand). CARINTHIA: Rappold p.159; Gräber no.43 (giant puts miner in pocket). TRANSYLVANIA: Müller no.22.

these tales exhibit a wide divergency from the ordinary form of the tale. In Anhalt, a plowman laughs scornfully at a giantess because she hesitates to take a long leap from one mountain to another on the other side of the valley where her playmate is beckoning to her. Angered at this, the giantess puts the man, the plow, and his horses in her apron and leaps over the valley. The place from which she leaped is called the Mägdesprung. The man crawls out of her apron and escapes. A giantess is riding along in her carriage. When she comes to the edge of an abyss, she puts the horses and carriage in her apron and leaps across the chasm. When the giants come into Brandenburg, they make friends with the dwarves. The giant women rock the dwarves in their aprons. In Thuringia, giants lift horse and rider into the air and set them down in another place as if they were toys. In Würtemberg, when a peasant becomes arrogant and hitches more than two horses or oxen to a vehicle, a giant puts the animals in his apron and carries them away. In Carinthia, a miner follows a giant in the mountains. When the giant discovers him, he puts him in his pocket, and carries him into a cave. Here he shows the miner some treasure.

Substitutions have been made in a number of tales: Hälsingland, Dalarna (2 versions), Närke, Finland, Styria, Dalsland, Jutland (2 versions), Oldenburg, Schleswig, (giant's wife for daughter); Upper Palatinate, Thuringia, Würtemberg, Bohemian Forest (giant for daughter); Austria (giant boy for daughter); Jutland (Troldpige for daughter); Altmark (Frau Werre for daughter); Småland (3 children playing in field for

plowman); Styria, Transylvania, Baden, Tirol, Upper Palatinate (men for plowmen); Austria (mowers for plowmen); Styria (men gathering firewood in forest); Tirol (6 dwarves); Thuringia (horsemen); Baden (horses); Würtemberg (horses and oxen); Anhalt (carriage and horses); Carinthia (miner); Pomerania (mitten for apron in 2 versions); Upper Palatinate (index finger for apron); Bohemian Forest (sack for apron); Austria (handkerchief for apron). Another interesting variation occurs in the worms and insects with which the giants compare men: Finland (torn-divel); Upper Palatinate, Austria, Brandenburg, Schleswig, Baden, Transylvania, Närke, Pomerania (Erdwürmchen, Erdwörmke, maskar, Saatwürmlein); Tyrol (Käfer, Flöh); Austria (Lerche); Transylvania (júmezen).

The tales in which the giant is portrayed as unfriendly toward men are most abundant and most widely distributed on Germanic soil. They occur most frequently in Sweden, Denmark, northern Germany, and the more recently settled territories: Styria, Carinthia, and Transylvania.

§30. Marriages between giants and men

Tales about giants who abduct young men and women to be their mates are found in Scandinavia, particularly Iceland, and in northwestern Germany. Single versions occur in Pomerania, Orlagau and Bavaria.[1] In single tales from Bohuslän,

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1. ICELAND: Árn.I 189 = LF p.83; M.p.47 = Árn.I 186 = And.p.76 (troll-wife); Árn.I 188 = And.p.78 (troll-wife); Árn. I 192 (youth escapes from giantess by pretending illness); Árn.I 193 = Pow.p.135 = Pow.p.135 (giant women keep boy with them); Árn.I 191 (flagðkona keeps boy; he escapes; she pursues him until driven away by the bells; boy had attained great size; he lives three days and then dies.); Árn.I 195 (Skessur giant women keep boy); M. p.49 (giant steals a girl for wife; she dies in childbirth; he brings the body to church and lays a huge copper ring on the body for the burial; he dies of grief) - Þork. no.CXII (troll steals bishop's daughter; she dies; giant stands outside of church yard and weeps) Árn.I 193 = LF p.86 = And.p.76 (man returns after being in power of a giantess for three years and says he believes in "Trunt, Trunt and the trolls of the mountains). NORWAY: Faye p.13 (giant steals girl for wife; Hei, Hei, Dunkeromdei Imorgen tager for förste Gang, Herr Dunker Bruden sin i Favn.). Bergen:NFml I 63, no. 43 (youth escapes from giantess who is in love with him; she throws stone at his wedding procession). Hamar:NFk I 33 (Torstein Langbein). Oslo:NFk III 110 (youth jilts giantess; she throws stones at his wedding procession); Telemarken-Kristianand: NFml XIII 97 (giant carries girl to mountain; giant calls her mother at child birth). SWEDEN: Dalarna: Herm.p.45, no.66 (father destroys giant's power over girl by throwing knife). Dalsland: Arill p.48 (steals girl); Runa 1843, 4,p.39, no.61 (girl returns and leaves a trail of straws); SvLm. 1914 p.50 = Dalia I p.4, no.2 (giantess prepares excellent food for a boy, but he won't eat; giant tells wife to let him go.); Bohuslän: Hofberg p.78 (man abducts giant girl); SvLm. 1916 p.26 (giants carry away boys and girls and mistreat them. 3 versions) 1916 p.26 (giants abduct youths and maidens as mates for their children.). Smaland: SvLm VIII 3 p.39, no.164 (abducts girl to be his wife). DENMARK: Jutland: Thiele I 164 (abducts girl to be his wife). BELGIUM: Limburg: Bulletin de Folklore II 205 (knight steals giant's daughter). WESTPHALIA: Uhlmann p.121 - Henn. (S) I, no.137 (knight abducts giant's daughter). SAUERLAND: Schrey p.157 = D.V 59, no.32 (giant abducts knight's daughter). EAST FRISIA: Henn.(nd) p.82 - D.VI 39 = Ranke p.234 = Lübbing p.219 = Str.I, no.258 I. (girl strews peas on trail; people kill giant). HARZ: Sieber (H) p.4 (giant steals a girl for a wife). POMERN: Temme (P-R), no.181 - Jahn, no.211 (giant abducts peasant's daughter). HESSE: E.V

Belgium and Westphalia, a knight abducts a giant girl to be his wife. A giantess in Iceland carries a youth to her cave. Here she and her sister feed him well, have him sleep between them and sing magic songs to him. He pretends illness and will not eat. He escapes while the giantess is on her way to fetch him the delicacy he desires. She pursues him and overtakes him just as he comes to some charcoal burners. At the sound of her voice he goes mad and tries to break away from the men. When the giantess perceives that she cannot get him back into her power, she tears a horse to pieces, flings it over her shoulder and goes back to her cave. A bishop cures the boy of his madness. In four other versions from Iceland, a giant troll wife abducts a young man to be her husband. He escapes by the same ruse. In Telemarken, Norway, a giant carries a girl away to his mountain. When she has a child, her mother cares for her, but returns without knowing how she went. When the mother becomes ill, the giant sends the girl to her mother, but ties a rope to her so that she will not get away. A giant abducts a Christian maid to be his wife. In order to learn his name, she lays his head in her lap. In his delight, he sings a song in which he reveals his name. The girl says, "No, my poor Dunker." He flies to pieces and falls so heavily

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p.148, note 1, cont. 63, no.88 (giant abducts knight's daughter) E.V 65, no.90 = D.X 1, no.4 (abducts lovliest girl at festival) Orlagau: Börner p.61 (giant gets girl into his power by magic and to his castle.). BAVARIA: Pz.II, no.315 (Giant steals a princess. When the king attacks his castle, the princess and the giant beg for forgiveness. They leap from tower and are killed.).

that the mountain opens and the girl escapes.

A tale that is more properly told of mountain-spirits and nixies is also told of giants in Dalsland, Bohuslän, and Oldenburg. In Bohuslän nine giants steal a girl. They send her back for Christmas straw (Julhalm), but she must say nothing. At the village she says, "Seven years have I been in the giant's cave; seven children have I had with the giants; the children they threw in the Wassebärk; give me Christmas straw. I shall throw straw behind me on my way to the dwelling of the giants." The villagers follow the trail and kill the giants. In Oldenburg a giant abducts a girl. He eats the children she has with him. She returns home after swearing she will not reveal where he dwells. When she goes back, she throws peas on her trail. The villagers follow and kill the giant. In Hesse a knight thrusts his sword through the body of a sleeping giant who has stolen his daughter. The giant is invulnerable, awakens and turns the knight to stone. In another tale from Hesse a knight tries to rescue his fiancée from a giant who stole her from a festival. The giant crushes them with a stone. A magic white flower grows where the bride is killed. If it is picked at a certain time, it becomes a silver key. In Bohuslän a young man sees a beautiful giant girl. He throws his knife between her and the mountain and abducts her. When her father finds them together, he promises that all their children shall be rich if he has all he wants to eat at the wedding feast. He is only half satiated and says that only half of their family shall be great people. (Storfolk)

This tale is also told about dwarves.

Giants pursue giant women in Dalsland, Västergötland, West Prussia and Harz, and forest women in the Tirol. The giant Bodo sees the daughter of a king on horseback and pursues her. She leaps over a chasm, but the giant falls into the river and drowns. He becomes a great fierce dog who guards over the golden crown lost by the princess in her leap. The place from which she leaps bears the imprint of her horse's hoofs and is called the Rosstrappe. In Bohemia this same story is told. The princess and her lover flee on the giant's horse. The princess dances for joy on the cliff overlooking the river Bade (Tranzplatz), when the giant falls to his destruction. In the Tirol a giant who is pursuing a forest woman questions some girls in the flax fields concerning his quarry. The boldest tells him to help them and talks only about flax. He becomes angry, but cannot injure them because of their rosaries. The forest woman rewards the girls.

A peasant or herdsman in Tirol hears a wild shouting in pursuit of a wild woman. He calls, "Bring me my share, too." The next morning he finds members of a corpse at his door. To get rid of it, a clergyman tells him to say, "Take my share, too," when the wild man appears. He does so and the corpse disappears.[1]

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1. SWEDEN: Dalsland: Runa (1843) 4,p.27,no.10 (giant pursues giantess), Västergötland: SvLm.1923 p.9,no.3 (giant on horse pursues giantess). Runa (1843 4,p.41,no.71 (giant on horse pursues his wife). WEST PRUSSIA: Behrend I 8,no.3 (giant pursues knight's daughter; she leaps into river.). HARZ: Henn.(S) I,no.35 = Sieber (H) p.2 = Trautner p.40,no.17 = Grimm,no.318.4.

Stories about giants who marry or woo women of the race of men or of the dwarves abound in Iceland, Sweden, Belgium, north-western and northern Germany and the Tirol.[1] It seems likely

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p.151,note 1, cont. - HaR [1]no.462 [2]no.583. BOHEMIA: Gebhart p.190 = Grimm no.318.5 (giant pursues princess to river Bode) TIROL: Alp.p.30,no.9 (giant pursues forest women). Z no.171 (wild man pursues wild maidens); Alp.p.33,no.11 = HaR [1]no.435, [2]no.556 (pursues salige forest women); Z p.46,no.70 (wild man pursues forest women); Scheglmann p.57 (wild man pursues forest women); HaR [1]no.553, [2]no.431 (pursues forest women); Alp. p.23,no.4 (shuts up forest women in caves); Z no.176 (woman to put Maserum and Oberrant under threshold); no.179;no.180 (wild huntsman and forest maiden); no.177;no.175;no.178;no.49 (man sees a wild man tear forest woman to pieces and asks for his share. Quarter at his door in the morning).

1. ICELAND: M.p.305 = Árn.I 167 (Grímr); Árn.I 220 (Leppa Lúði has a son Skrögg with the nursemaid Lupa while Grýla is ill. Grýla drives the maid away with her child and they live on an island. Skrögg falls in love with Skjoða, the daughter of Háng, King of Alfheim. They run away together and have 22 children). Þork. no.CLXXII (Man lies with a giantess. He disappears later and is never heard of again. It is said that he returned to the giantess.). SWEDEN:Dalsland: Runa (1843,4,p.41 no.72 (love affair with men). Bondeson p.8 (youth marries daughter of mountain giant);p.87 (youth marries giantess). Bohuslän: Hofberg p.78 (man takes giantess to wife). Göteborg och Bohuslän VIII 291 (man takes giantess to wife). Västergötland: Herm.p.46,no.69 (man takes troll to wife); SvLm (1923) p.9,no.4 (giant marries tavernkeeper's daughter). Skåne: SvLm IX 76,no.216 (peasant loves beautiful giantess. She digs a grotto so they can be alone; a rival drowns them by letting water into it.). FINLAND: FSF VII 283 (troll has a Christian wife). DENMARK: Jutland: Thiele II 7 (son of a giant woos a daughter of a dwarf) BELGIUM: Brabant: Cock-Teirlinck I, no. 186 (knight wins giant's daughter). WALDECK: Curtze p.218,no. 41 (a man is intimate with the giantess Holle. His wife ties a thread to him and thus discovers his secret. From a jest). HANOVER: Göttingen: Henn.(S) I,no.45 (giant marries a dwarf king's daughter). HARZ: Pröhle (U),no.104 (giant sisters contest for hand of plowman). RÜGEN: Haas (R),no.68 = Haas (B-H), no.26 = Temme(P-R) no.190 = Jahn no.199 I (giantess wants to marry a prince of Rügen; he refuses; she tries to build a dam to take her troops across, but fails). WEST PRUSSIA: Behrends p.40 (giantess will marry only him who can beat her in throwing stones; fisherman tries it and loses). SAXONY: D.II 86 = Grässe p.61,no.69 = Meiche no.566 (two giants woo princess in vain). TIROL: HaR [1]443a,[2]no.563 = Alp.p.35,no.13 (giant rolls stones on maidens who refuse his love);Alp.p.16 (giant woos a shepherd's daughter in vain); Z.no.220 (giant marries woman of human race.); HaR [1]no.433,[2]no.555 (giantess to marry a peasant).

that in these tales the giant has taken the place of a powerful knight, as in the abduction stories.[1] In a number of German versions, a knight or fisherman marries or woos a giantess.

In Iceland a certain Grimr kills with his spear a giant who tries to steal his fish. He marries the giant's daughter. He decides to go to Norway. At his departure she gives him a belt which will cause him to love no woman other than her. He puts it on at a festival in Norway and sets out for home directly. On his return he finds that the giantess has borne a son. They go to Norway and have the child baptized. They return to an island where only giants and mountain folk dwell. Grimr drives them away and kills them. Since then, his descendants have always lived on this island of Grimsey.

A curious tale of Västergötland, Bohuslän and Dalsland tells about a man who takes a giantess to wife. He forges some horseshoes, which turn out too large. When he shows them to his wife, she bends them into shape. He asks her why she doesn't strike back when he strikes her. She replies, "Because a wife must submit to her husband," or, "The priest didn't give me permission to do such a thing when he performed the marriage ceremony." In Saxony two handsome giants love a princess in vain. She gives her love to a shepherd, the giants hurl stones at the shepherd, but God protects him. The giants fight each other in their anger at the loss of the girl. In the Tirol a giant rolls stones on the castle of two maidens

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1. cf. p.148, note 1.

who refuse his love. In remorse at their death, he curses himself and becomes a dwarf. When the maidens appear as forest women over the lake in the moonlight, the dwarf stretche out his hands from the shore. They vanish in the mist and the dwarf leaps into the water.

In Norway, Skåne, Denmark and Northern Germany, giants have love affairs among themselves. Often they are unfaithful to their betrothed.[1] The giant Greip of Norway comes in festive attire to woo Vene Ane, the daughter of a giantess who has a misunderstanding with his mother, Gunne, and favors another giant, Jökul, for her daughter's hand. When Jökul visits Vene Ane, she lets him stand outside in the freezing cold. He beats on the cliff and sings a song in which he begs

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1. 1. NORWAY: NFml XIII 29 (Greip and Jökul); Bergen: NFml I 177 note = 1 64 no.44 (giant unfaithful); NS p.31 (giantess poisons her betrothed); Faye p.12 (giant's love affair); Kristiansand: NS p.119 (fight for love of maid); p.30; NFK IV 101. SWEDEN: Skane: SvLm IX 35, no.8 (giants contest for hand of giantess). DENMARK: Zealand: ETKr III, no.93 (troll); no.238. Möen: ETKr III no.98 (giantess unfaithful). Fyen: Thiele II 47 (unfaithful). Alsen: ETKr III no.95 = Meyer p.15 = Mü. [2]no.424 (unfaithful). Jutland: ETKr III no.79 (angry at her lover); Thiele II 48 = ETKr III no.94 (throw stones to avenge jilting); ETKr III no.96 (throws stones to win giant maid); no.251; no.237; no.80 (angry at betrothed). NORTH SCHLESWIG: Mü. [1]no.38 [2]no.431. Föhr: Phillippsen p.14 = Hansen p.31. HANOVER: D.VI 152 (giant throws stone to avenge jilting). Göttingen: K-S no.284 = Eckart p.134 (giant carries boulder up a mountain to win a maid. It falls from his hand into the valley). BRUNSWICK: Voges no.20 (throws stones to win maid). HARZ: Sieber (H) p.1 (giantess makes hill and sits behind it with lover); Grimm no.319 = Grössler no.114. BRANDENBURG: Havelland: LKB p.136 = Schwartz no.24 = D.III 50, no.35. BUGEN: Haas(H-B) p.35, (giant visits sweetheart). CARINTHIA: Graber no.50 (giant pulls turnips to win maid).

her to let him come in and warm himself. Vene Ane's mother promises her daughter to the first suitor to reach her when the moon is full. Jökul builds a bridge so that he will not have to take a roundabout route, but the moon is full before he finishes it. Greip comes on his horse and Jökul hurls a stone at him, saying, "Not this time shall you win." Greip finding the bridge unfinished, turns his horse sharply and looks about for a ford. The horse's feet leave their print on a stone. Gunne hurls a stone at Jökul when she finds that he wins the girl. She falls back on her rump and leaves a deep hole in the cliff. A giantess in Bergen who is betrothed sends a bowl of poisoned ale to one of her suitors to drink her health. When he finds he is poisoned, he hurls a stone at her, but his arm is so weakened that the stone falls short. In Carinthia the giant who can pull the largest turnip in a field is to win the hand of a maiden. One ties two fir trees to the top of a turnip and lets them fly. The turnip flies over the valley to the location of the village Rubland. He loses the contest.

§31. Giants and animals

In Scandinavia, sporadically in East Frisia and Saxony, giants have herds of cattle and sheep.[1] A farmer in Värmland takes his cow to be bred. Suddenly the cow stops. The farmer sees a large shadowy object covering the cow. This is the bull from the giant's herd. Later the cow has a striped calf. This is the origin of all striped cattle. In Västergötland a farmer has a red spotted cow from the giant's herd. When it is to be bred, he puts a hålkaka (a kind of cake with a hole in the center), on its horn. Alone it goes to the mountains. When it returns, it has been covered and the cake is gone.

In Mecklenburg, Pomerania, Brandenburg, Oldenburg and the Tirol giants herd swine, sheep or geese with a goad which is the size of a large tree.[2] In Scandinavia, Oldenburg, Göttingen, Hessen, Spessart, Bavaria, Switzerland, Tirol, Austria

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1. ICELAND: Arn.I 171,211. NORWAY: Bergen: NFml I 61, no,41(goats); NS p.31(big sheep) = NFml XIII 51. Telemarken-Kristiansand: NFml XIII 32; 28(giants' cattle are very large). SWEDEN: FoF V 156; SvLm IX 31,no.71(black cattle); 35,no.79 (black cattle). Dalsland: Runa (1843),4,p,25,no.1(black cattle); Dalia I 49,no.2(red cattle which vanish when the giant calls); Bondeson p.7(bull with gold knot on each horn and cock with a gold ring round its neck). Värmland: FoF VII 51(giant's bull breeds cow). Bohuslän: Runa (1843) 4,p.35,no.41(black cow); FoF V 159; Arill p.55(red spotted cow from giant) Skåne: Runa (1843) 4,p.34,no.39. DENMARK: ETKr. III no.43. NETHERLANDS: East Frisia: Wolf (1844) I 39,no.25 = Lübbing p.232 (cows,horses, sheep). SAXONY: Meiche p.431,no.569.

2. OLDENBURG: Str.I no.258 m(sheep). HANOVER: K-S,no.43. BRANDENBURG: D.III 71,no.35 = E.II 74,no.130 = Zaun.(N) p.9 - Dümke p.71,no.5 = Ranke IV 227 = Schwartz no.88 = K-S no.107 = LKB II 166; K-S no.127; D.III 72,no.56(Frau Harke herds wild game); Germania (1843)V 247. MECKLENBURG: Henn.(nd)p.81 - Bartsch no.32 = Krambeer p.1[illegible]; Bartsch no.53. POMERANIA: E.I 54,no.106(swine and geese). TIROL: Wolf(Zs)II 183,no.30 - Z. no.170 (wild man).

and Transylvania giants ride horses.[1] A giant in Spessart is thrown by his horse at the foot of a cross. A hermit puts the horse in a stall. Here it turns white. All horses that approach it are cured of disease.

In Sweden, Altmark and Tirol, giants protect wild game[2]

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1. ICELAND: Árn. I 171(dogs). NORWAY: NFml XIII 29 (horse's name is Sleipni); Faye p.14 I(troll has a horse); NFml II 64(dog). SWEDEN: Södermannland: Herm.p.19,no.32. Västergötland: Runa(1843) 4,p.41,no.71; SvLm.(1923),p.9,no.3(black dog). Smaland: SvLm. VII 3,p.41,no.168; Hofberg p.42 (dogs). Skåne: Runa(1843) 4,p.34,no.39. DENMARK: Zealand; ETKr. III no.29; Andersen p.26,no.119(troll has a white horse with red ears and golden shoes).p.27,no.120 = no.125(troll waters his horse after sundown.). Fyen: ETKr. III no.41. Jutland: ETKr. III no.41;no. 43. OLDENBURG: D.VI 39 I no.258 e = Lübbing p.218(dogs frighten people). HANOVER: Gottingen: Eckart p.166(giant loses horse shoe. 3 steps long). Hesse-Kassau: Zaun.(H-N)p.59(dog); Lynker no.57. SPESSART: Pröhle (D) p.239(horse throws giant). BAVARIA: Pz I no.276 = HaR 2no.642(dogs). SWITZERLAND: Schw. Arch. (1901)p.257(dogs). TIROL: Z. no.184(wild man has dogs). AUSTRIA: Grimm no.318.5 = Gebhart p.190; Vernaleken p.14,no.13 (gleaming white horse); p.15,no.14.

2. SWEDEN: Östergötland: SvLm VIII 3,p.37,no.155(giant permits only certain persons to fish in lake). Smaland: SvLm VIII 3,p.43,no.170(giants create great commotion in lake when anyone tries to take their fish). Skåne: SvLm IX 36,no.81 (giantess warns hunter not to hunt her children). ALTMARK: E VIII 95,no.119(Frau Harke makes poachers nervous and uncertain of their aim.

Wer hett hier justment eschaten,
wult du mien Wild in Frei laten?
Du dräggst de Flinte unnern Rock.
Dei Greunröcke könnt in'r Fräuhe gohn,
Du dröbst ok up'n Anstand stahn,
Der Wilddeif makest viel Verdruss
Piff paff! hest nu'n Harkenschuss.
Damen willen Jägersmann
De ganze forst erkennen kann.

K-S no.126.7 = Schwarz no.40 b(Frau Harke calls,"Pickel, Pickel" and rushes past hunters like the Wild Hunt. Then she cries,"That is not all of them.Klütfät is still missing") K-S no.126.4(farmers catch a badger; Frau Harke calls, "Quêms, quêms"; the farmers answer, "What do you miss?"; she replies, "The big one-eyed Sow";they find that the badger has only one eye). TIROL: HaR 1no.436,2no.555(giant punishes those who mistreat sheep and protect wild game); Z no.200(forest women protect sheep; they drive them to their stalls; if one strays, they weep.) Z no.75(beautiful giantess protects chamois).

and warn hunters not to pursue their beasts. In Shane a hunter tells his boy servant to go into a cave. There a giantess greets him with the words, "Why do you persecute my children?" and points to her young beside her. "I could do what I would with you," she continues,"but I know that your master forced you to creep in here. Tell him if he persecutes one of mine any more, he will have me to deal with." Thereafter the man never hunts in that vicinity again. In the Tirol a man shoots a fat chamois and puts it on the roof of his hut. Outside he hears a voice say, "There is our fine cow; it is dead." Thereupon a beautiful woman comes into the hut to tear him to pieces. But she becomes frightened when he threatens to shoot her. She tells him that she will not harm him this time. She takes him to the mountains and shows him the cows in her stall. One of them is gone. The man shoots no more chamois after this.

§32 Giants are hunters, rulers, warriors, smiths or spinners.

In Germanic tradition giants sometimes appear as great hunters.[1] They are also powerful rulers[2] and demand tribute[3] of men in the form of tolls, cattle and food. When men refuse to pay them, they take frightful vengeance. Everywhere on

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1. NORWAY: NFml II 28 (giant shoots deer with arrows). SWEDEN: Dalsland: NFml II 2 9 (giant shoots deer with arrows). DENMARK: ETKr III no.9. SCHLESWIG-HOLSTEIN: Meyer p.11 (giants are good marksmen with bow and arrow). LUSATIA: Haupt I no.93= Kühnau II no.1143. RHINELAND: Hunsrück: Diener p.82 = Zaun. II 81 (everyone who meets giant must go on hunt with the giant.). BAVARIA: Pz I no.276; I no.303. TIROL: Z. no.180; no.220.

2. SWEDEN: SvLm IX 35,no.79. Jämtland: SFT V 181. Denmark: Jutland: ETKr III 16,no.67. SCHLESWIG - HOLSTEIN: Meyer p.11. BELGIUM: Limburg: Bulletin de Folklore II 205. WESTPHALIA: Zaun,(W) p.10. POMERANIA: Knoop(N) p.43,no.62 (inhabited the land before the coming of men). RÜGEN: Haas(R) no.68 = Haas(B-H) p.54,no.26 = Temme (P-R) no.190 = Jahn no.199 I. Thuringia: Busch p.48. TRANSYLVANIA: Müller no.29 (rule severely).

DENMARK: Alsen: Mü.[1]no.862.2 = Meyer p.12. Sylt: Mü. [1]no. 359, [2]no.420. SCHLESWIG - HOLSTEIN: Meyer p.11. NETHERLANDS: Wolf(N) p.306,no.201 (Antwerp, Rouwen, Nymweger and Leyden). BELGIUM: Brabant: Wolf(N) p.77,no.53 (tolls). ESTHONIA: V. II 4,no.13 (giant cheated; they throw earth on men). WÜRTEMBURG: HaR [1]no.464, [2]no. 586 (giants demand two calves for each meal). BOHEMIAN FOREST: Kollibabe p.68. SWABIA: Kapff p.36 (giant slew the peasants if they failed to pay tribute.).

Germanic soil they plunder[1] the habitations of men, destroy crops, steal cattle, fish, fodder and utensils.

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1. ICELAND: M.P. 44 - Árn I 185(giantess carries away a youth who throws stones in her trout stream; he dies from mistreatment). Árn. I 215 = And.p.76(night troll steals fish). M. p.305 (steals fish). M. p.49 (steals sheep). NORWAY: Feilberg, Jul I 98 (giant and his wife carry away men on Christmas eve). SWEDEN: Dalsland: Runa(1843) 4,p.43,no.82 (bull returns with huge ring in ear). Bohuslän: FoF (1918) p.120 (cattle and men); SvLm (1916) p.26 (cattle, utensils, fodder). Västergötland: SvLm (1923) p.10,no.6 (goat). Skåne: SvLm VIII 3,p.224,no.835. Sylt: Mü. [1]no.359, [2]no.420. NETHERLANDS: Wolf (N) p.619,no.525 (torments people). OLDENBURG: D VI 39 (plunders wagons,ships, etc.) - I no.258 I - Lübbing p.219. WALDECK: Curtze p.216,no.37 (giants steal children; hence lights in house are left burning before they are baptized.). HARZ: Trautner p.103,no.49 (torment men) - Grimm no.318.4. POMERANIA: Knoop (Stolp) p.21,no.44; Schulz p.81,no.117. LUSATIA: Haupt I no.93 = Kühnau II no.1143. WEST PRUSSIA: Behrend I 8, no.3; Behrends p.51 (robs two brothers, makes them walk ahead and carry baggage; they throw baggage in his face and kill him when he falls.) SILESIA: Kühnau II no.1147. ESTHONIA: V II 3,no.11 (steal children) V II 4,no.13 (cattle). RHEINLAND: Schell p.499,no.11 (plunders ships; kidnaps women,men and children). SPESSART: Pröhle (D) p.239. BADEN: E X 48,no.138 (robs herds and destroys crops). Hofmann p.11 (cook cattle in large kettles). BAVARIA: Schöppner I no.148. BOHEMIAN FOREST: Jungbauer p.22 (giant steals princess and provisions of army). UPPER PALATINATE: Schönwerth II 264.3; II 269. SWITZERLAND: Diezel p.73 (giants steal grain from farmers). TIROL: Z. no.190 (robs herds); no.181 (Langtütten steals children). TIROL: Z.p.2 (Lorg carries away boys); no.41 (Stampa steals child; she leaves it by a tree under which baptismal water has been thrown); no.44 (Stampa steals children); no.192.2 (wild man tries to carry away a maiden); no.211 (giantess takes children to mountain from which they never return); Zaun.(N) p.67 (Fangga, a forest woman, steals children). CARINTHIA: Rappold p.161 (forest women steal children) TRANSYLVANIA: Müller no.7 (giant steals children). BOHEMIA: HaR [1]no.451 (forest women steal children).

As great warriors they enter the army[1] of the Emperor and mow down the enemy with their massive clubs or skewer seven or eight men on their spears and carry them on their shoulder. When they are asked about their feats of arms, they make light of their enemies. Such tales are found in Saxony, Bavaria, Rhineland, Switzerland and Austria. In Switzerland the people send three giants instead of an army to the Emperor. At first he is angered, but when he sees the giants mow down the enemy with their tree trunks, he offers them any reward they desire. They ask to have an eagle put on their banner (Panner) and permission to pull up three turnips from a field, one for the hand and two for the girdle.

Giants of this kind resemble the powerful knights and warriors of literary tradition whose prowess and feats have been magnified until they assume gigantic proportions.[2]

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1. SAXONY: Bünzelius XIII (Sancimon and Celebrandus); Siegert p.19 = Köhler p.577,no.202 = Ziehnert p.476,no.48 = Grässe,no.544 = Sepp p.514. (giants carry enemies on spears and make light of their own deeds). RHINELAND: Wolf Zs. III 173,no.6 (giant drives away city's enemies by thrusting his head over wall and gnashing his teeth; people carry giant's form about at carnival). BAVARIA: Sepp p.524 (giant captures city alone for people of another city). BOHEMIAN FOREST: Jungbauer p.22 (2 giant brothers in Emperor's army never return from war against Avars). SWITZERLAND: Müller I no.14 (giant smith mows down Pope's enemies with a club); Oberholzer p.73, no.67.(giant thrusts ship loaded with warriors to bottom of lake with his iron staff; Emperor gives him and his descendants freedom from toll.); Kohlrusch p.7,no.2(note p.9: Explanation of turnips to be found in a picture which portrays a bear that is carrying some turnips in its girdle). LOWER AUSTRIA: Mailly (1926) p.36,no.74 = Pöttinger p.194,no. 96 (giant Änotherus drives out Avars); Kiessling(1928)p.20,no. 19 = Plöckinger p.85,no.78 = Calliano I 101 = Mailly(1926) p.36,no.75 (Einöder drives out Avars).

2. Cf. Ahrendt. Der Riese in der mittelhochdeutschen Epik, p.120.

According to Grimm[1], giants never appear as smiths in Germanic folk tales. However, I have found three cases in Scandinavia and one in Switzerland. No doubt the Scandinavian tales exhibit contaminations from the tales of dwarves, elves and trolls. In Switzerland, the giant smith represents a strong man. A tale from Bohuslän is the most interesting example: A man hears a giant of the mountains forging and says, "That is good, forge a plow for me. Mine is broken." In a short time a new plow comes flying through the air.

Giant women like elf women and the Celtic fee are portrayed with a spinning wheel and a spindle.[2] Laistner interprets these as storm giants also.[3] In Norway and Sweden the troll, whom St. Olaf causes to turn to stone, has a spinning wheel and a spindle. Giant women in Thuringia are industrious spinners.[4] In Switzerland a giantess frightens away the people, who are afraid to attack her, by the roar and whirr of her spinning wheel.

A peasant woman in Iceland doesn't want to spin the wool her husband gives her. A tall old woman offers to do it

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1. SWEDEN: Bohuslän: SvLm (1916) p.26. DENMARK: Fyen: Thiele I 160. Jutland: ETKr III no.89. SWITZERLAND: Müller I 18 no.14 (giant smith puts pope's enemies to flight).

2. ICELAND: M. p.42:: Árn I 181 :: Pow. p.80 :: HaR 1no. 558, :: LF p.81(Gilitrutt). NORWAY: Grimm, Myth. I 455(troll-wife with spinning wheel and spindle). SWEDEN: Värmland: Grimm, Myth I 456(troll-wife with a spinning wheel and spindle) Dalsland: Runa (1843) 4,p.27,no.13. THURINGIA: Wucke no.18 :: Quensel p.193(giant women are industrious spinners). SWITZERLAND: Kohlrush p.328,no.6(people frightened away from attack on giantess by whirring and roaring of her spinning wheel).

3. Laistner, Nebelsagen, p.154.

4. SWEDEN: Dalsland. Arill p.48(giants dance with girl) Runa(1843)4,p.13,no.81(giants dance round stone on Thursday night). POMERANIA: E I 56,no.110(around graves encircled by a

provided the peasant woman is able to guess her name. Some time later her husband hears a voice singing in a cliff. "Hi hi and ho ho! The housemistress knows not my name. Hi hi and ho ho! Gilitrutt is my name, ho ho! Gilitrutt is my name, hi hi and ho ho!" He tells his wife what he has heard. When the giantess appears with a huge roll of wadmal, the housemistress gives two other names, (Signy,Asa) before giving the right one. When the troll hears her name, she falls to the floor and then goes away. Hereafter the housemistress becomes diligent and reliable and spins her wool herself. A somewhat similar tale is found in Dalsland, Sweden. A giantess offers to spin for a woman, if she will send the materials with a little girl. To enter the cavern, she must call the giant woman's name. When the girl arrives she doesn't know the name. The next day the giantess asks why the girl didn't come. She tells the girl to call her Hamnfri.

A few tales from Dalsland, (Sweden), Pomerania and West Prussia, in which giants dance, are clearly contaminations of dwarf or elf tales. In Dalsland, the giants dance round a stone on Thursday night and must not be disturbed. A man joins them and is forced to dance until his shoes and stockings fall off. In West Prussia, giants dance on Sunday and are turned to stones, which still may be seen standing in a large circle in the middle of which are the petrified musicians.

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p.162, note 4 cont. garland of stones or evergreen). PRUSSIA: Behrend: p.151 (on Sunday).

§33. Giants as magicians. Magic gifts.

The trolls of Scandinavian tradition are regarded not only as giants, but also as elves and magicians, and as such have supernatural powers. Witches of Iceland are called tröll, flag , skass or skessa.[1] Similarly in German tradition, the Devil frequently appears in the form of a giant when he builds churches and bridges, and hurls stones. It is quite natural, therefore, that the giants of oral tradition should take over some of the characteristics of these demonic beings with which they are so frequently confused.

Tales in which giants appear as magicians exhibit a number of variations.[2] A troll in Iceland lies down on the ice to

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1. Grimm, Myth. I 436, II 870.

2. ICELAND: M. p.44 = Árn I 185(troll-wife curses men who make sport of her; they die of a plague); M. p.47 = Árn.I 186 = And.p.186(troll);M.p.51; M.p.305 = Árn.I 167; Árn.I 152 = Pow.p.120(troll); I 153 = Pow.p.132(troll wife curses lake); I 153 = Pow.p.122(prayers of priests prevent trolls from casting magic spells); I 174(Holdatröll); I 191 = Pow.p.131; I 189 = LF p.83(troll curses church wall); I 191 = 195(flag kona and skessur); I 193 = Pow.p.35(troll); I 193 = LF p.86 = And. p.76; I 195(troll curses church wall); I 211(brother and sister turn each other to stone by a curse); I 213 = Pow.p.148(troll). NORWAY: Tromsö:Faye p.10. SWEDEN: SvLm VII 3,p.55,no.205. Jämtland: SFT V 181(troll and runbindare). Ångermanland: FoF IV 80(giants cause storms by magic). Dalsland: Runa(1843) 4, p.35,no.4(giants lose hammers and axes in the forest; when the woodcutters use them, the forests dry up); Småland: SvLm VIII 3,p.41,no.166(giant's orchard vanishes if anyone carries away fruit). DENMARK: Jutland: ETKr. III no.40(troll-wife moves lake by magic in order to regain her kettle). SCHLESWIG: Heimat(1906)p.182(enchantress). WESTPHALIA: Uhlmann p.121 - H-W p.8 = Henn.(S) I 60,no.137(giantess sings magic songs to awaken the dead). HANOVER: Zaun.(W) p.11. ALTMARK: E. II 75, no.133. HARZ: Sieber(H) p.4 = Grimm no.318.4. HAVELLAND: Schwartz no.40 b(Frau Harke is an enchantress). MECKLENBURG:

fish through a hole. He freezes to the ice and is unable to get up again. When his wife finds him, he is dead. She curses the lake so that it never yields fish again. Another giantess trips over a church wall as she flees from the bell. She puts a curse upon it so that it can never be repaired. The same motif occurs in the tales of Jätten Finn and the Devil as a Building Master, wherein the troll or the devil leaves a hole in the church that never can be mended, when he is cheated of his reward. In Jämtland they send to Germany for a runbindare to destroy the power of a troll. He sets up two stones with runic inscriptions on them; the troll will regain his power when the stones are broken. In Westphalia a knight abducts a giant's daughter. The giant attacks the knight's castle. The giantess tries in vain to conciliate them. At night she sings magic songs. The dead arise and fight again. This continues day after day until all are killed and only the dead are engaged in the struggle. This will continue until doomsday. The Bill-men of Tirol cook oxen. They pile up the bones, throw the skins over them and revive them. This tale is reminiscent of that of Thor and his goats in the Edda.

On the other hand giants are vulnerable to the magic

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p.164,note 1 cont. Bartsch no.39 = Ranke p.229,no.2 (a man removes stones hurled by a giant and has no peace until he returns them). ESTHONIA: V. II 5,no.16; 8,no.2, (by magic giants cause the stones, which they throw, to burst). HESSE: E. V 63,no.88(invulnerable to sword). SAXONY: Meiche p.430,no.567. ORLAGAU: Börner p.61. UPPER PALATINATE: HaR 1no.429. TIROL: Z no.189(Bill men revive oxen). STYRIA: Krainz p.373,no.284 (giant turns men to dwarves). LOWER AUSTRIA: E. XII 36,no.74.

power of prayers, crosses, or rosaries.[1] Giants or trolls in Iceland are scorched as if by fire when they touch or try to work a magic spell on an object that has been hallowed by prayer. In Västergötland a girl touches some clothes which a giantess puts out to dry. Hereafter the giantess has no more power over them. Forest women in the Tirol are saved from pursuing giants by crosses cut in the trunk of a tree. Some giants in Tirol tear down at night what the dwarves build during the day. Finally the dwarves decide to build the whole building in one day. Now the giants are unable to destroy it for they have power only over half finished buildings. In Transylvania men besiege the castle of a giant who is invulnerable to bullets. Only a seventh son with six living brothers can wound him and that only with a specially made

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1. ICELAND: Árn.I 193 - Pow.p.135(scorched by fire); I 174(Höldatröll scorched by fire). SWEDEN: Gästrikland: Runa (1843)4,p.46,no.100(shun anything in the form of a cross) Dalarna: Herm.p.45,no.66(throwing a knife destroys giant's power). Dalsland: Runa(1843)4,p.33,no.35(a man finds a giant at work building a fire near his treasure chest; he tells the giant to look back and throws a knife into the chest;he receives a blow on his head; the giant vanishes); Bondeson p.8 (youth throws ox over head of giantess). Västergötland: Västergöt. Fornminnesförening II 152(girl touches garments of a giantess). Bohuslän: Göteborg och Bohuslän VIII 293(knife has magic influence over giants). DENMARK: Zealand: Andersen p.28,no.135 (Troll:"There stands the great man's name, and so I can not carry the ale.");p.26,no.119(Troll: "I cannot take the ale unless the great man's cross is taken away."). RHINELAND: Schell (B)p.499,no.11(giant is blinded by cross). TIROL: Z. no.181 (Langtüttin has no power over anyone with a cross); no.171 (crosses save forest women from pursuing giants); no.145 - HaR 1no. 491, 3no.612(giants have power only over half finished things). TRANSYLVANIA: Müller no.256(giant is invulnerable).

bullet. These tales are restricted to Iceland, Sweden, Zealand, Rhineland, Tirol, and Transylvania.

Giants give magic gifts which bring harm to the receiver, or return to the original form in the hands of men.[1] The

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1. ICELAND: p.305 = Árn.I 167(giantess gives magic belt that causes a man to love no woman other than her); Árn.I 200 = Pow.p.140 = LF p.87(troll gives magic objects in payment for burial); Pow.p.148(dead leaves turn to gold coins; those left behind vanish); Árn.I 197 = And.p.101(giantess gives man a belt that has the property of making the maiden round whom he clasps it, love him and no other); NORWAY: Kristiansand: NFml I 64,no.45 = NFk IV 101 = NF XIII 23(troll persuades ferryman to row him across a river; he cuts off the thumb of his mitten and leaves it as a reward. cf. under Västergötland); SWEDEN: Halland: Grimm, Myth.II 798 note 1(giant sends silver belt and chest to den hvita qvinnan); Dalsland: Runa(1843) 4,p.37,no.53(bullock); p.31,no.26(giant sends chest to church; it bursts into flames when brought into the church); p.30,no. 20(giant sends a belt; the bearers put it round a tree; the giant takes the tree and belt shortly after). Bondeson p.6(giant Bore sends a belt to put round Präst-Anna; man to get a bull, cock and key). Småland: Hofberg p.42(giant sends chest to church; it bursts into flames when thrown on an island and desolates the land); SvLm VIII 3,p.39,no.164(giant gives midwife chips which become silver coins.). Västergötland: SvLm (1923) p.10,no.8(giant sends gold chain; it carries away a tree); 10,no.7(giant leaves stones in the boat; the ferryman finds lumps of gold); Hofberg p.99(giant sends a belt which carries tree away) SvLm (1923) p.9,no.3(giant gives a boy a golden apple). DENMARK: Zealand: Thiele II 4(giant sends letter which the bearer must not take from his pocket before entering the church; the bearer does so; water drips from the letter; there is a whole sea in it); Andersen p.27,no.120(troll puts something in woman's apron for finding shoe of his horse; she thinks they are herring scales and throws them away, but later she find that it is gold; those she throws away vanish). Jutland: ETKr.III no.23(stones that turn to gold in light) ALTMARK: K-S no.126.5 = D.III 73,no.56(Frau Harke leaves fragments of debris in ferryman's boat; fragments turn to gold the next morning). POMERANIA: Jahn. no.217 - Schulz p.83,no.119 (magic gifts return to original form when in possession of men); Jahn.no.29(giantess, plowman and the wild hunt; chips turn to silver coins). BADEN-FRANCONIA: Hofman p.13(forest women put leaves in baskets; leaves turn to gold); TIROL: Z. no.197(wild woman gives midwife thread, linen and wool with the promise that she will never lack as long as she has these; the wild man gives her three stone balls and some coals which later turn to gold). AUSTRIA: Vernaleken p.14,no.13(giant gives man

most interesting tales of this kind are told in Halland, Småland, Dalsland, Västergötland and Zealand. Some sailors from Halland are driven by a storm to an unknown island where they perceive a blind giant sitting by a fire. Near him stands another giant who stirs the fire with a great iron rod. When the blind giant learns that the sailors are from Halland, he asks, "Does the white woman(church) still live there?" They tell him that she does, although they do not know what he means. Then he asks, "Does my goat house still stand there?" They again answer, yea. Then the giant says, "I could not have my goat-house in peace, because they built that white church. If you wish to reach home safely, I will grant you two choices." They agree to do his bidding. The giant says, "Take this silver belt and when you arrive at your home, put it round the white woman, and put this chest on the altar in my goat-house." When the sailors arrive home safely, they consider how they will comply with the giant's request. They decide to put the belt round a birch tree and the chest on a grave mound. The birch tree flies away through the air and the chest bursts into flames on the grave mound. In Dalsland the giant gives the sailors a white bullock which they

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p.167,note 1 cont. a gun with which to shoot 12 hares; the hares are filled with gold);p.13,no.13(giant on gleaming white horse gives a woman, who is seeking firewood in the forest, some wood which he tells her is better than what she has; to her it seems rotten, but she takes some; the next day she finds gold in her pocket). CARINTHIA: Gräber no.61(Hädin gives girl a ball of yarn) no.62(giant gives peasant shoes and precious stone).

are to attach to their boat. The three sons of the giant tell the sailors that they will do well to accept, but they must cut the rope when they come to fresh water, for otherwise the bullock will carry them to the bottom. They follow this advice. The bullock swims back and the men arrive home safely.

In Västergötland a giantess pursued by a giant tells a boy to call to the dogs, but he is too frightened to do so. The giant shoots the giantess and gives the boy a golden apple. If the boy had called the dogs, they would have torn him up. In Västergötland two giants live on opposite sides of a body of water. They quarrel, but cannot reach one another. One of them persuades a man to row him over. The boat comes very near sinking when the giant enters. The giants hurl clubs and stones at one another. The giant rewards the ferryman by throwing some stones in the boat. The man throws them over board, but a few remained in the boat. When he arrives at his home, he finds that the stones have turned to gold. Similar tales are current in Norway. A single version occurs in Altmark, where Frau Harke takes the place of the giant.

In Jutland a giant gives men some rocks which will turn to gold when they are exposed to the light. He prophesies that their ship will sink before they reach home. To raise the ship they must use twin bull calves that have been carefully fed on equal quantities of sweet milk. When they try to raise the ship, one bull sinks to its knees, for it hadn't had as much milk as the other. The ship vanishes. In Pomerania

a giantess runs to a plowman when the wild hunt passes. She says, "Turn over your plowshare. I will pay you well for it." He does so, and she hides under the plowshare. She gives him a sack of chips, which he throws away. When he arrives at his home, he finds a gold coin in the sack. He goes back to where he emptied the sack, but finds nothing. In this tale it is quite evident that a giant has taken the place of an elf, for only an elf would be small enough to hide under a plowshare. The magic gift in this tale is similar to that in the tale of the giant and the ferryman in Västergötland and Altmark. The wild folk of Franconia and the Tirol give similar gifts.

In Carinthia a Hadin gives a ball of yarn to a girl, whom she finds weeping, with the warning that she must never say, "Now I shall never find the beginning." The ball lasts many years, but finally she forgets herself and the ball vanishes. In another tale a giant asks a peasant to lead him up the mountain. Here the giant takes him into a cave where there are many shoes lying about. He tells the peasant that he must not demand a reward. The peasant replies, "There is no need of searching. There is enough here. I need a pair of shoes very badly." The giant gives him a piece of Karfunkel and some shoes, but warns him not to take them into a churchyard. The man forgets the warning and returns with his clothes in shreds.

These tales are best known in Sweden. Scattered versions occur in Iceland, Zealand, Pomerania, Altmark, Franconia, Tirol, and Carinthia. In Germany substitutions for the giant are

frequent: Altmark(Frau Harke); Franconia, Tirol(wild folk); Carinthia(Hadin).

Giants promise good fortune to those who treat them well, and bad fortune to those who molest them.[5] Often they tell men how to go about making their fortune. These tales exhibit traits taken from those of dwarves and elves. In Iceland a boy enters the cavern of a giantess. He hears a frightful noise and throws some fish in the far recess of the cavern. He hears the fish being torn up by the children of the giantess. When the giantess returns, she thanks him for his kindness to her children. She tells him how to make his fortune and helps him catch fish. When he leaves, she tells him to come and bury her when he dreams of her. For this he is to inherit her fortune. A troll-wife overtakes a shepherd boy on Christmas eve and threatens to put him in her sack. He

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1. ICELAND: Árn I 203. LF p.92 = And.p.91; Árn. I 200 - Pow.p.140 = LF p.87(trollkona and shepherd); Árn. I 197 - And. p.98(trollkona and shepherd); M.p.46 = Árn.I 186(man helps giant in accident and has good fortune). Þork. no.LVII(man helps skessa who has given birth to child; he has good fortune). SWEDEN: FoF VII 52,no.3(fortune to peasant woman for giving giant neighbor food when he visits her). Dalsland: Runa(1843) 4,p.28,no.15(good fortune for good advice to giantess); p.35, no.44(people repair roof of giantess while she holds it up with her arms; they are never in need after this);p.40,no.68(giant gives woman good luck with animals); p.36,no.50(good fortune to family for teaching giantess a cradle song); p.36,no.51 (giantess promises luck with animals when a man puts to flight the wolves which are pursuing the giantess); p.36,no.48(Tasse tar ta,nar han kan fa; bad fortune to man). Dalia I 15,no.1 (giantess curses house with poverty when not admitted). Västergötland: SvLm(1923)p.9,no.5(good fortune for good advice to giantess). CARINTHIA: Rappold p.166(wild man gives good fortune for groats);p.161(Hädische Frau curses man with bad fortune because he will not do her bidding); Gräber p.75,no. 86(forest man blesses crop when peasant give him food); p.50

offers her some of his sheep and she lets him go. This happens three years in succession. The last year she takes him along and makes him kill the sheep. Then she tells him to whet the ax and bare his neck. He does her bidding and she gives him magic gifts and tells him how to be successful. A giantess in Dalsland and in Västergötland asks a passing man to partake of some food of which she has too much. He refuses, for he fears treachery. He tells her to keep the food until morning if she has more than she can use. She thanks him for his advice and promises him good fortune. In Dalsland a giant finds a woman sewing at night. He says, "Anna! go in, the day is yours, the night is mine. Anna! gack in, Da'n ä' din, Natta ä' min." She does so and has good luck with animals ever after. A giant in Dalsland is being pursued by wolves. He knocks at the door of a house. They refuse to admit him. He curses the house with eternal poverty. Where they admit him, he promises eternal riches. In a similar tale, wolves pursue a giantess. She seats herself in a window with her legs hanging out and says, "Tasse tar tå, om du kan nå." A man says, "Tasse tar tå, när han kan få." A wolf leaps up and pulls the giantess down and tears her to pieces. The giantess tells the man that it shall never go

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p.171,note 1 cont. no.59(Heidnische Frau blesses house of man, with whom she had secret dealings, with eternal riches); p.50,no.57 = Rappold p.160 (peasant throws stones at giantess; Winkler immer gut gehaust, Winkler nimmer gut hausen); p.45, no.52(three giant maids curse family).

well with him. In Carinthia a woman gives a wild man some groats every year, but one year the maids give him a handful of beans. This angers him and they have bad fortune that year. The next year the woman gives him groats and has good fortune. In another tale giant maids invite a peasant to visit them. His wife angrily chases them out. The giant maids curse the family.

These tales are restricted to Iceland, Dalsland and Västergötland in Sweden and Carinthia. The following substitutions occur: Iceland(trollkona, skessa); Carinthia (Heidnische Frau, Wild man).

In Norway, Bohuslän, Lüneburg, Tirol and Carinthia, trolls, giants and wild men predict storm or floods.[1] In Carinthia a forest man leans on a fence and watches a farmer mow hay. The fence groans under the weight of the forest man. The farmer leaves some food for him. In gratitude the forest man blesses the crops and warns him of approaching storms.

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1. NORWAY: Kristiansand: NS p.26(troll predicts storm). Bohuslän: Arill p.48 (giant predicts bad weather for fisherman). LÜNEBURG: Zaun.(N) p.80 (wild man predicts weather); Tirol: Z. no.186 - HaR ^{1}no.446, ^{2}no.567(wild man); HaR. ^{1}no.433, ^{2}no.555 (wild man). Alp. p.15. Z.no.785 (wild man predicts that villagers will be carried away by a flood); no.220. CARINTHIA: Gräber no.86 (forest man).

§34. Enchanted giants in caverns

Tales of heroes enchanted in a mountain similar to that of Frederick Redbeard in the Kyffhäuser in Thuringia[1] are told of giants in Sweden, Denmark, Posen, Esthonia, Switzerland, Tirol and Transylvania.[2] A giant in Dalarna sits with his elbows on the table and sleeps for centuries. Before him on the table is a silver bowl. If any one touches it, he will waken. A peasant ventures to do so, but runs away in a fright when the giant begins to nod. In a fortress in Zealand, Holger Danske sits at a table into which his beard has grown. A slave enters. The giant lifts his head and breaks the stone table. A hermit in the Rhineland has thirteen stones that have the property of blinding a giant who insists that everyone who crosses the river near his cave shall go with him on the hunt. A boy borrows one of the stones and forces

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1. Grimm, Myth II 797

2. SWEDEN: Dalarna: Runa(1847) p.34,no.9. Västergötland: SvLm (1923) p.9,no.4 (giant sits in a cave and sleeps amidst his treasures). DENMARK: Zealand: Thiele I 18 (Holger Danske) POMERANIA: Jahn no.217(giants are enchanted). ESTHONIA: Lütolf p.57 note(people to call him from his grave when the enemy comes into the land); V.II 5, no.16(Gods lock up giants in mountains because of their arrogance; here they sit without food, and sorrow at their fate): V.II 6,no.17(Gods throw mountain on giants): Posen: E.III no.157(man in giant's cave for 25 years). RHINELAND: E.VII 47,no.68 - Zaun II 89 (giant banished to his cavern by magic stones). SPESSART: Herrlein p.143,no.14. SWITZERLAND: Lütolf p.56,no.19(giant is guardian of country; sleeps in cave). Jegerlehner II 92,no.117(coal black giants). TIROL: HaR 2no.628(giant at bottom of a lake). TRANSYLVANIA: Müller no.6(giants in cellar of a castle drink wine daily to remain alive; when the cellar is opened, they turn to dust).

the giant to retire to his cavern. The boy drops the stone near the cave. The giant must remain inside until someone picks up the stone. In Switzerland three coal-black giants accompanied by an ugly black dog beckon to a boy to follow them into a cave. He first ties the dog to a table with a stole and then follows. When they indicate that he is to dig for treasure, he refuses. They uncover three huge jars filled with treasure. The boy helps remove the last jar. The three giants are disenchanted and become white. The dog is the Devil.

A giant in Posen forces everyone he meets to follow him to his cavern. Here he appears in the robes of a king. One time he gives a man the choice of returning home and losing his wife and children or of staying in the cavern and working hard for twenty-five years. The man chooses the latter. After twenty-five years he returns to his home, lives quietly and is not so greedy as formerly.

§35. Great age of giants

Giants of Iceland, Sweden, Jutland and of Tirol, particularly the wild men, live to be very old, just like the dwarves.[1] To get rid of a wild man, people build a huge bonfire and put egg shells around it. When the wild man sees this, he says: "I remember thee three times as a meadow, three times as a vineyard and three times as a forest, but never in my life have I seen so many by a fire."

"Ich denk' dich dreiman als Wies
Ich denk' dich dreimal als Weingard.
Und dreimal als wald.
Aber so viel Hapelen bei einem Feuer
Hab' ich mein Lebtag nit g'seh'n."

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1. ICELAND: ork p.198,no.CXLIII (skessa). SWEDEN: Västergötland: Arill p.56 (3000 years). DENMARK: Jutland: ETKr. III no.26. HESSE: E.V 61,no.87 (dwarf rewards giants for their hospitality; as long as they stay in a certain mountain, they will never die.). TIROL: Z. no.191 (giant weary with old age sighs, "Ich denke diesen wald neunmal jung und neunmal alt); Z. no.187 (build fire to get rid of wild man); Z. no.190 (wild man joins shepherds and woodcutters and says, Ich denk den Schlern wie an Nusskern, In Pfrain den besten wein, auf Blank'nhorn, das beste Korn.) - HaR ^{1}no.437, ^{2}no.557; HaR ^{1}no.500, ^{2}no.620 (giant: " I denk diesen wald neunmal jung und neunmal alt.); Z. no. 189 (Bill man). SALZBURG: Freisauff p.183 - HaR ^{1}no.459; HaR ^{1}no.437, ^{2}no.557 (a. "Ich denke diesen walt neunmal jung und neunmal alt. (b.) Ich habe den Salesenwald am Stubnerkogel neunmal mair werden (absterben und wieder aufgrünen) sehen; mir gedenkt, wie der Bachsteinkagl im Katschachthale die Grösse eines Kranowetvogels, das Schareck die eines Semmelwechens Gihabt); Z. no.173 ("Ich weiss den Schlern, so gross wie einen Nusskern. Die Geplang neunmal wies und neunmal wald, und die rothe wand wie eine Kinderhand." He goes away sadly never to return).

and he goes away grumbling, never to be seen again. The Bill man appears in a stable where nine men are sleeping in the hay. When the nine heads rise from the hay simultaneously, he exclaims, "I have been old nine times and young nines times but such an animal with nine heads I have never seen."

"Bin neunmal alt und neunmal jung
Aber so ein Tier mit neun Köpfen hab' ich nie gesehen."

and runs away in fright.

These same tales are told of dwarves, who are likewise called wild men in Tirol, and are probably not rightfully told of giants.[1]

§36. Stupidity of giants. Uncouth tales.

Giants are ordinarily portrayed as being simple, stupid, easily outwitted and overcome by the cunning of men,[2] as in the tales of the Giant Finn in Scandinavia and the Devil of Germany. In Westphalia they are called dumme Dutten. When speaking of a giant in Altmark, they say, "He is as stupid he is long." These traits occur more frequently in the fairy tale. Tales of popular traditions, which contain these traits,

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1. HaR (1879) p.360.
2. ICELAND: Árn.I 171. SWEDEN: Dalsland: Runa(1843) 4,p. 28,no.15. Västergötland: Arill p.55 (tanklösa och Skalliga) FINLAND: FSF VII 535. WESTPHALIA: Zaun.(W) p.11 = K no.323 = HaR 1no.498, 2no.619 (Altehüffen, dumme Dutten). HANOVER: E. VIII 80,no.105 (simple). ALTMARK: Altmärkischer Sagenschatz p.143,no.2 (Er ist so dumm wie lang). POMERANIA: Bl.f.Pom.Vk. X 33,no.1 (dwarves overcome them with fire) W. PRUSSIA: Behrends p.51. LOWER AUSTRIA: Leeb I 3, no.4.

exhibit many variations. In Sweden (Uppland, Dalsland, Västergötland), a giantess asks a man to partake of some food of which she has too much. Fearing treachery, the man refuses.[1] He tells her to keep the food until morning if she has more than she can eat. She thanks him for his advice and says that she would not have forced her children to eat until they burst if she had known that before. In parting she promises him good fortune. In Uppland, the Old man of Lagga says, "That was good advice. If I had known that before I should be a rich man now." The man replies, "It is probably not too late yet." The giant says, "Yes, for I must leave tomorrow because of that bell," and shakes his fist at a church. "You will no doubt come again," the man consoles.The Old man of [illegible] says, "Yes, when the fjord of Lagga becomes a field and Lake Östuna becomes a meadow," and goes into the mountain.

In Sweden and Finland and in a tale from Osnabrück, a giant sets out with huge boulders under his arm to destroy a church.[2] He meets an old woman who is carrying a great

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1. SWEDEN: Dalsland: Runa(1843)4,p.28,no.15; Bondeson p. 38 (giant of Borekulle and his neighbor, Hallo i Stränge). Västergötland: SvLm (1933) p.9,no.5. Uppland: Hogberg p.168 (Lagga [illegible] och Bonde Jakob).

2. SWEDEN: Härke: Hofberg p.133. FINLAND: FSF 545 (2 [illegible]); [illegible] (woman carries oars). WESTPHALIA: Uhl[illegible]. Osnabrück: Schirm p.98 (afraid giant will [illegible] tailor with old shoes; giant decides [illegible] worth while to go such a distance if all [illegible] him as the tailor). RHINELAND: Zaun.I 71 [illegible] sack of sand to bury the city). BADEN: [illegible] (Devil). UPPER PALATINATE: HaR 2no.614 [illegible] (1905)p.347 (Devil). BAVARIA: Pz I [illegible]; [illegible] III no. [illegible].

number of old worn out shoes. The villagers have sent her out to deceive the giant. When the giant asks her how far it is to the church, she assures him that it is still very far away, for she has worn out all these shoes in travelling that distance. The giant, thoroughly deceived, decides it is too far and drops the stones by the wayside. The single version from Osnabrück has a slight variation from the northern form of the story: the giant is on his way to eat the inhabitants of a city. The ordinary form of the story occurs with the devil instead of a giant in Westphalia, the Rhineland, Baden, the Upper Palatinate and Bavaria.[1] The following tale from Silesia is somewhat similar. Rübezahl carries a boulder on his back to throw into a lake so that it will flood the country side. He meets an old woman who persuades him to rest. She promises that she will help him get the stone on his back again. When Rübezahl is ready to continue his journey, the woman has vanished; Rübezahl is unable to move the stone. In Schleswig-Holstein and Black Forest the same tale is told of the Devil who is carrying a stone to hurl at a church. Of these tales I have collected only a few versions, since they seemed to be restricted to the Devil.

In Lappmark, Sweden, a giant (Stalo) woos a Lapp's daughter.[2]

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1. SCHLESWIG-HOLSTEIN: Mü. p.363 (Devil). SILESIA: Zs.f. V. XVIII ;;,no.5 (Rübezahl). BLACK FOREST: Künzig p.191 (Devil).
2. SWEDEN: Lappmark: Hofberg p.192.

The Lapp objects to his suit, but is afraid to refuse. When the giant comes for his bride, the Lapp dresses a tree trunk as his daughter and flees with her in a sled. The giant discovers the fraud and pursues them. A storm comes up. The giant goes astray and freezes. He perceives the moon and, thinking it is a fire, tries to leap for it. He becomes tired of this and climbs a tree in order to warm himself. He finally freezes to death.

The following Polyphem tale from Flanders is clearly a literary production.[1] A dwarf, whom a giant is about to eat, points out some strange animals in the distance, but the giant is unable to see them. The dwarf offers to improve the giant's sight. He pours hot lead into the giant's eyes, so that he becomes quite blind. The giant stands in the doorway of his cave and lets the sheep go out between his legs. The dwarf kills the largest sheep and escapes in its skin.

In Westphalia, a giant goes forth to seek Heaven. He sees the blue sky reflected in the clear water of a lake. Thinking that this is Heaven, he leaps into the water and drowns.[2] A giant in Tirol pursues a maiden who has escaped from him. He comes to a river and asks the people there how she crossed it. They tell him that she tied a stone round her neck and jumped into the water. The giant does likewise and is drowned. In another version, the boys he is pursuing tell

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1. BELGIUM: Flanders: Goyert p.165.
2. WESTPHALIA: Zaun (W) p.11 = K. no.326 = HaR [1]no.498, [2]no.619 (giants seek heavens). TIROL: Z. no.193; Alp. p.35, no.5.

him to tie a millstone round his neck and swim across. He follows their advice and drowns.

In Nassau, a giant is attracted by the odor of some whortleberry porridge that Frau Holle is making.[1] At his approach she flees. The giant licks the porridge from the kettle and burns his mouth. Then he blows into the kettle. The porridge flies up into his face. Frau Holle laughs at him when she sees him burned and blackened by the porridge. The giant destroys the kettle and turns the knife and fork, which she left in her flight, into stone.

The following story from Swabia is a contamination with a dwarf tale:[2] A spectral giant with a very long nose watches the building of a castle. A workman catches the giant's nose in a vise. The giant promises not to come back if he is released. Some time later, the workman and his wife meet the giant in the forest. The workman stands his wife on her head so that her legs have the appearance of a vise. The giant runs away in terror. Similar tales are told in Tirol of woodcutters and a wild man or a forest woman.

In Tirol, a giant promises some land and a house to the man who can rid him of his troublesome neighbor, a giant.[3] A man makes a huge snowman without a head. Five villagers crawl inside the snowman and make a frightful clamor when the wicked giant approaches. The giant runs away in terror.

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1. SWABIA: Kapff p.37. TIROL: Z. no.218 = Zaun (N) p.66 (Fangga); Z. no.178; no.192.2; no.192.3.
2. TIROL: Foltin p.93.

Uncouth stories of giants are uncommon on Germanic soil.[1] A few such tales occur in Iceland, Oldenburg, Westphalia, Havelland and Bavaria. Those in Germany are similar to the uncouth tales of Gargantua in France. In Iceland a man kills a giant troll with a spear, because the troll had stolen his fish. Several years later the giant's wife appears in a cave where the man's friend is sleeping. When she sees him with a spear in his hand, she turns in terror and breaks wind in order to overcome him with her stench. The [illegible] challenges her to a duel with a spear, but she runs away in terror. He kills her with his spear. In another tale a giantess attacks a man and almost overcomes him. He seizes the hair round her genitals and throws her to the ground. She begs him for her life, and thanks him when he permits her to rise.

In Westphalia and Harz, a giant leaves his dung behind a hedge. A farmer with a cartload of dung gets stuck in it. Half the village comes to help him get out of it. The giant watches them from the mountain-top and laughs uproarously.

In Havelland, Frau Harke wants to hurl a stone at a church. The stone slips from her hand. Greatly vexed, she lets her water on it. In this stone there is a deep hole in which there is always water no matter how little it rains.

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1. ICELAND: Árn.I 179(giant troll-wife breaks wind to overcome man with her stench); Þork p.38,no.LVII(skessa and man fight). OLDENBURG: Str.I,no.258 k(giants and the whirlwind) I, no.259 k(Devil and the whirlwind). WESTPHALIA: K.no.131 = Zaun.(W) p.8 = W-H p.181(Der Riese macht sein Behoves). HARZ: Pröhle (U)p.88,no.108(der Riese macht sein Behoves). HAVELLAND: K-s,no. 126.3(Frau Harke). RUGEN: Haas(R) no.85(giant stands astride a road;his excrement falls in carts of farmers who try to drive through). BAVARIA: Pz.I,no.227 = Becker p.125 (Devil)

[illegible] of Giants

The folk tale tells us little of the appearance of giants. They are of huge proportions and possessed of great strength. Their height ranges from twice that of an ordinary man (Tirol) to sixty or more feet.[1] They are as tall as trees. A wild man in Tirol has legs like trees. The legs of a giant in Jutland measure eighteen ells from the knees to the ground.

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1. ICELAND: Arn.I 152 - Pow.p.130(troll wife's shoe used as coal scuttle). NORWAY: Kristiansand: NFml XIII 26(giant's toe as thick as a grown man's heel). SWEDEN: Bohuslän: Arill p.48(giant is so large that horses cannot drag him to his grave). FINLAND: FSF VII 537(50 ells of cloth for giant's breeches). 535(giant sits on roof and mends his shoes). DENMARK: Jutland; ETKr III no.118 (on knees to build church); JF p.59,no.77 (on knees to build church). ETKr III no.116;no.133;no.119;no.110 (puts stone on church wall while standing on the ground); no.111 (18 ells from knees to the ground). p.59,no.77 (rests stones on his knees when he puts them in the wall of a church); p.60,no.70 (80 ells of cloth for breeches); p.60,no.79((wooden shoes of large planks). Thiele I 20 (twelve horses drag sword from Holger Danske's cairn with difficulty). BELGIUM: Flanders: Goyert p.169 = Teirlinck p.153 = Wolf (N) p.306,no.202 (puts stone on the wall of a church to show his size). WESTPHALIA: Zaun.(W) p.3 (thrust holes in the clouds). EAST FRISIA: Wolf (1844) I 39, no.21 - Lübbing p.222. OLDENBURG: I no.258 m(8 liters of rye in wooden shoes). ALTMARK: D.III 73,no.56(Frau Harke's distaff). SCHLESWIG-HOLSTEIN: MÜ. 1no.359, 2no.420 (5-6 ells tall); Meyer p.12(farmer removes boards from loft when giant threshes). MECKLENBURG: Bartsch no.42 (60 feet tall). POMERANIA: Jahn no.206 = Temme(P-R) p.173 (11-18 shoes tall). VOGTLAND: Eisel p.13,no.23 note 2 (giant's toothpick is a churchtower); SAXONY: Meiche p.431,no.539 (giant lights pipe in windmill without rising); Grässe p.124,no.159 (giant's feet are 3 by 2 1/2 ells); RHINELAND: D.IV 98,-59 (8 ells tall). BADEN-FRANCONIA: Hofman p.11 (twice the size of an ordinary man). SWABIA: Kapff p.36 (giant uses a tree for a walking stick); Sepp p.514 = Kapff p.36 = Meier p.152,no.169.5 (giant's coat is 14 feet long and has iron rings for buttons). ALLGAU: Reiser p.482 (great iron hook is a lasting proof of a giant's size). SWITZERLAND: Vernaleken p.103,no.88 = HaR 1no.454, 2no.578 (12 feet tall). TIROL: Zaun.(N) p.67 (tall as a tree); p.66 (wild man's legs are like trees). CARINTHIA: Gräber no.85 (enormous nose). AUSTRIA: Leeb I no.4 (giants greet one another over house-tops); Baumgarten p.73 (use mountains as flints for making fire).

The toe of a giant in Telemark is as thick as an ordinary man's heel. A troll in Iceland loses one of her iron shoes, which is large enough for a peasant to use as a coal scuttle. Giants in Jutland, Flanders, and Upper Austria are so tall that they are able to put a stone on a high church wall or look into the highest window when they have finished building it. In East Frisia a giantess picks up the ship of some robbers, who stole her cattle, and hurls it to the bottom of the sea with one finger. She eats the men and puts her cows under one arm, her horse under the other and the sheep on her head. In Lower Austria they greet one another over the house-tops. A farmer in Holstein has to remove the boards from the floor of his hay loft when a giant threshes for him. In Denmark they kneel even when they build the largest churches. The children of the wild folk in Hesse are as large as the largest men. In Finland a giant sits on the roof of a church as any ordinary man would on a footstool, and mends his shoes. The breeches of giants in Finland and Jutland require fifty to eighty ells of cloth. The coat of a giant in Swabia is fourteen feet long. In Altmark Frau Harke uses a distaff which is as long as a fir tree. A giant in Vogtland uses a churchtower as a toothpick. Many of the tales that previously treated, attest to their great size: Stones in a giant's shoe; giants carry stones and men in their aprons; giants stride over mountains and wade through lakes and oceans; giants throw stones; men drive into the nostril of a giant.

As a rule giants are ugly and of a frightful aspect.[1] Only in a few cases are giant women described as beautiful in Skane and Jutland. The Bill men of Tirol have bills.[2] In Zealand, Hanover, Pomerania, Tirol and Austria giants have no heads or go about with their head under their arm.[3] The Stampa of Tirol has a head like that of a horse.[4]

Giants with more than one head are practically unknown on Germanic soil. An outstanding exception is the Grýla of Iceland, a bugbear to frighten children, who has a multitude of heads, eyes, arms, legs and tails.[5] A giant in the Tirol

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1. ALTMARK: E.II 75,no.132: TIROL: Z. no.181 (Langtüttin); no.172 (wild men are of frightful aspect); HaR 2no.172 (forest women); BOHEMIA: HaR 1no.451(wild women). SWEDEN: Skane: SvLm IX 35,no.80(beautiful giantess). DENMARK: Jutland: Thiele X 164 (beautiful giantess).

2. TIROL: Z. no.189 (bills).

3. DENMARK: Zealand: III 9,no.29; HANOVER: K-S no.167.3. POMERANIA: Rosenow p.51,no.46. AUSTRIA: Vernaleken p.59,no.3. TIROL: Z. no.357 (under arm).

4. TIROL: Z. P.26,no.41.

5. M. p.54 = Árn,I 218 = Pow.p.150(Grýla had three hundred heads, six eyes in each head, besides two livid and ghostly blue eyes at the back of each neck. She had goat's horns, and her ears were so long as to hang down to her shoulders at one end, and at the other to join the ends of her three hundred noses. On each forehead was a tuft of hair, and on each chin a tangled and filthy beard. Her teeth were like burnt lava. To each thigh she had bound a sack, in which she used to carry naughty children, and she had, moreover, hoofs like a horse. Besides all this, she had fifteen tails and on each tail a hundred bags of skin, every one of which bags would hold twenty children. Grýla had a husband named Leppalúði, a scarecrow, and they had twenty children. In addition to these, they had thirteen more (whom Grýla is reported to have borne before she was married to Leppalúði, the scarecrow) called Christmas men, as they were supposed to come to human abodes about Christmas time, and take away the naughty children, or steal the dried meat from the larders of the peasants. Many songs (Grýlu-kvæði) are sung about this demon, e.g.,

Grýla reið fyrir ofan gar
haf i hala fimtán,
en á hverjum hala hundra belgi,
en í hverjum belgi börn tuttugu. cf.Árn.I 218.

has horns, Ammons hörner.[1] In Norway, Harz, Tirol, Carinthia, Switzerland, and Transylvania their eyes gleam with a wild fire at night and are of the size of a large pumpkin.[2] Sporadically in the Faroëse Islands, Skane, Westphalia, Hesse, Brandenburg, Posen, Tirol and Transylvania are found one eyed giants, sometimes with the eye in the middle of the forehead.[3] In Sweden, Jutland, northwestern Germany and East Prussia there are some blind giants.[4] The giants and trolls of Iceland, Sweden, Finland, and the wild men of Baden, Tirol and Carinthia have black, bristly hair on their bodies,[5] and

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1. TIROL: Alp. p.30,no.9.

2. NORWAY: Faye p.19 note (fiery eyes). HARZ: Trautner p. 40,no.17,no.18.(fiery eyes). TIROL: Z. no.193;no.201(Lorg has huge eyes); CARINTHIA: Zaun(N) p.66. TRANSYLVANIA: Müller no.4(eyes as large as pumpkins).

3. FAROESE ISLANDS: Zs.f.Vk. II 6. SWEDEN: Skane: SvLm VIII p.38,no.159. WESTPHALIA: W-H p.55(one glaring eye). BRANDENBURG: K.(M) no.302 - LkB =.167(loses one eye in battle). POSEN: E.III 96,no.155(one eye in middle of forehead). HESSE-NASSAU: E.V 63,no.89(eye in middle of forehead). TIROL: Z.no. 2(Lorg). TRANSYLVANIA: Müller no.4(one in front and one behind).

4. SWEDEN: Dalsland: Runa(1843) 3,p.41,no.74;4,p.37,no.53. Västergötland: Hofberg p.98 SvLm(1923)p.10,no.8. DENMARK: Jutland: ETKr. III no.23. HANOVER: S-M,no.165.1. Göttingen; S-M no.165.2 = Eckart p.93. EAST PRUSSIA: Plenzat p.66 (from weeping). WALDECK: Curtze p.211,no.33.1. HESSE-NASSAU: Lynker no.39,no.57 = Pfister p.37,no.2.

5. ICELAND: Árn.I 144 = LF p.73. M.p.47 = Árn I 196 - Pow. p.178 - And.p.74(troll); M.p.40. SWEDEN: Bohuslän: Arill p.48. FINLAND: Brage(1910) IV 167 (Sjöra). POMERANIA: Jahn no.217 - Schulz p.83,no.119 (Long yellow hair). BADEN: Baader p.313, no.346. BADEN-FRANCONIA: Hofmann p.13(wild men). TIROL: Z. no.180;no.190(Shaggy hair); no.186 = HaR 1no.446, 2no.567; Vonbun p.143,no.1(wild folk); Foltin p.93(dressed in tattered bear-skins); Alp. p.30,no.9(green hair); HaR 1no. 437, 2no. 555(Shaggy hair); 1no.553, 2no.431(wild man); 1no.433, 2no. 555 = Alp.p.15(forest woman); 1no.436 = Zaun.(N) p.66(forest woman) CARINTHIA: Rappold p.161(wild man); Gräber no.85 (forest man); no.92 (Wilder Bergmann dressed in skins).

great long beards.[1] The color of the hair varies on their different regions: Harz, Finland(black); Pomerania(yellow); Belgium (white); Switzerland, Tirol(red); Tirol(green). In Iceland, Sweden, Hesse and Tirol giants are gray, or grayish green; in Västergötland, Pomerania, Switzerland and Dalmatia they are black.[2] In Dalsland, Västergötland, Finland, Jutland, Schleswig, Pomerania, Rhineland, Switzerland, and Tirol giant women have long breast which they throw over their shoulders as they run. In the Rhineland they offer them to the passersby.[3]

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1. SWEDEN: Dalsland: SvLm(1914) p.50 = Dalia I p.4,no.2. Västergötland: Runa(1843) 4,p.41,no.71. FINLAND: FSF VIII 537; 550. BELGIUM: Limburg: Bulletin de Folklore II 205 (long white beard). WESTPHALIA: Zaun.(W) p.8 = K.p.189,no.208(giant loses strength when his beard is cut). HARZ: Trautner p.40, no.17,18(bristly and black). BADEN-FRANCONIA: Hofmann p.13 (wild men). SWITZERLAND: Zaun.(N) p.13(it snows when giant shakes his beard); Schw. Arch.(1923) XXIV 87(roux et barbu). Jegerlahner(U) p.145(man pulls out giant's beard). TIROL: Alp.309,no.9;Z.no.193(red beard); HaR ^{1}no.436;^{1}no.433,^{2}no.555 = Alp.p.15(forest woman); Zaun.(N) p.66. BOHEMIA: Gradl p.14 no.27(Hehmann has mossy, bristly beard).

2. ICELAND: Árn I 44 = LF p.73(troll is gray); p.47 = Árn. I 196 = Pow. p.138 = And.p.74(gray). SWEDEN: Dalsland: Runa (1843) 4,p.25,no.4(askgrå). Västergötland: Runa(1843) 4,p.41, no.71(black). POMERANIA: Rosenow p.51,no.46(black). HESSE-NASSAU: Lynker no.92(gray). SWITZERLAND: Jegerlehner II p.92, no.117(black). TIROL: HaR ^{1}no.553, ^{2}no.431(grayish green); ^{1}no.500, ^{2}no.620 = Alp p.43,no.20(Eisgrauer Dürst). DALMATIA: Wolff II p.60(black).

3. SWEDEN: Dalsland: Runa(1843) 4,p.36,no.48. Västergötland: SvLm(1923) p.9,no.3; Runa(1843) 4,p.41,no.71. FINLAND: Brage 1910 IV 167(Sjöra) DENMARK: Jutland: JF p.24,no.27. SCHLESWIG: Mü ^{1}no.76,^{2}no.441. POMERANIA: Knoop(Stolp) p.21, no.44 = Jahn no.218. RHINELAND: E.VI 49,no.71 (4 versions. Wild women offer their breasts to every passer-by) SWITZERLAND: Zaun:(N) p.67(forest women are like monkeys, have long breasts; their milk enchants men). TIROL; Z. no.181(milk from one breast; matter from the other).

A few tales tell something of the dress of giants, although ordinarily they have no clothes at all. The Hehmann of Bohemia wears garments of gray moss or of some black and white checked material. The wild men and Fangga of Tirol wear skins of wild animals or the bark of trees. In Finland and Franconia they wear a garland of leaves on their head or round their loins. In Västergötland and Denmark a giantess wears clothes of black material, fringed skirts, and a headdress. The Lorg of Tirol wears a huge three cornered hat; a troll in Zealand a fur cap; a giant in Harz a headdress of moss. They wear aprons for carrying stones when they build bridges, dams and churches. Compare also the tale of the Giant's Plaything. In Iceland, Finland, Harz, Switzerland, Tirol, Bohemia they carry huge staffs of iron or clubs as large as trees. Compare also the tales of giants who pull up trees.[1]

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1. ICELAND: Árn.I 166(iron staff) SWEDEN: Västergötland; Västergöt. Fornminnensförening II 152(black clothes). FINLAND: FSF VII 536(leaves) 536(oak club); 563(aprons). DENMARK: Zealand: ETKr.III no.225(fur cap) Thiele II 178(black clothes). HAMBURG: E.XIII 30,no.43 II(leather apron). HARZ: Henn.(S) II 86(apron); D.VII 18(only a loin cloth; Mooshaube); Pröhle(U) p.1,no.2(iron staff); D.VII 18(tree as a cane); BADEN: Baader p.313,no.346(only an apron). FRANCONIA: Hofmann p.13(only an apron of green leaves; garland of green leaves on head). SWITZERLAND: Lütolf p.487(weapons are trees); p.57,no.20 (trees for canes); Oberholzer p.73,no.67(iron staff). TIROL: Z. no.40(iron staff); Vonbun p.143,no.1(wild men wear skins); Zaun.(N) p.66(forest woman wears garments of treebark). Z. no. 201(Lorg has three cornered hat); Alp.p.36,no.24; p.16(trees as weapons). DALMATIA: Wolff II 60(half naked); TRANSYLVANIA: Müller: no.4(apron with strings like ropes). BOHEMIA: Gradl p.84,no.165(tree); p.14,no.27(Hehmann has a club of oak) p.84, no.165(giant wears skins of animals); p.14,no.27(gray moss) p.14,no.29(Hehmann has clothes of black and white checked material).

CONCLUSION

A study of the geographic distribution of giant tales and their characteristics brings out a number of interesting facts. The Scandinavian countries (particularly Sweden, Finland and Denmark), the north German lowlands and the mountainous regions of central Germany have many stories in common, especially those which explain topographical phenomena. Within this territory Iceland, Norway and the Swedish provinces Dalsland, Bohuslän and Västergötland have tales which are found only rarely elsewhere. Northwestern Germany furnishes another example of such restriction. Traits similar to those found in Iceland and Norway also occur in the Alps of Austria, particularly in the Tirol. Tradition along the low, marshy shores of the North Sea in Germany, the Netherlands and Belgium is strangely barren of giant tales. The same is true of the Rhine valley, the territory in southern Germany between the Moselle and the Main, and eastern Germany (Saxony, Posen and Silesia). It may be significant that these areas are densely populated and highly industrialized.

The character of giant tales varies considerably with the topography of the country in which they are taken down. The lowlands abound in etiological tales which explain the origin of boulders, hills, islands, dams, lakes and streams. Evidently the mountain dwellers did not find so much need for an explanation of these phenomena because of their constant familiarity with huge stone formations of the mountains. Tales which explain the origin of the huge buildings of antiquity

occur almost as frequently in the highlands as in the lowlands. Tales which contain traits borrowed from those about dwarves and demons and contaminations with fairy tales and heroic tales are more abundant in the mountains.

In Germanic popular tradition giant tales which explain the origin of various topographical phenomena, such as boulders, mountains, islands, streams, lakes, dams, bridges and ancient buildings of great size, occur by far the most frequently and have the widest distribution. These tales contain, as a rule, exceedingly simple ideas and motifs from which those of other giant tales can easily be shown to have developed by contamination and borrowing. In view of these facts it seems reasonable to believe that these tales represent the earliest beginnings of popular belief in giants. The naive imagination of primitive man in his search for an explanation of the world about him could conceive of these phenomena only as the work of a race of men of extraordinarily great size and strength. Since no one had ever seen a giant, there developed the notion that giants no longer existed. When men settled in the land, they succeeded by means of their greater cunning in driving the giants out. The giants withdrew, they said, to the unfrequented wastes and mountains where they gradually died out.

The desire to portray the great strength and size of giants as vividly as possible gave rise to many variations in these explanatory tales. For example they were so large and strong that they could build a church in a single day and when

they put the tower on it, they were forced to kneel. Pebbles and sand which they dropped from their shoes or their aprons were huge boulders or formed large mountains of earth or stone. On their wanderings through the land, they needed to take only one step to cross mountains, valleys or lakes. Their nostrils were so large that an ordinary man could drive into them with a load of hay. When the giant breathed, his breath came from his nostrils like a wind storm which bent the trees to the ground.

When the idea of giants had become established, popular imagination played with these fantastic notions regarding their great size and ascribed many meteorological phenomena to them. Of course these huge men must have had voices like thunder and their breath like a wind storm. The rumble of the thunder and of the avalanches in the mountains were caused by their shouts and uproarious laughter. When they snored in their sleep or scratched their bodies, the people in the valleys could hear a noise like thunder. The throwing of stones and tools offered an explanation of the thunderbolt. The trampling of their feet when they engaged in mortal combat with each other and the falling of their heavy bodies caused the tremors of the earth. Huge and mysterious banks of mist, clouds and shadows of the night were also interpreted as giants. In the day time the illusions were removed and thus there arose the notion that giants went about only at night. Scandinavian giants are often called night-trolls. When they are surprised by the dawn, they turn to stone. These tales occur

much less frequently than those which explain topographical phenomena and are less widely distributed. As an example one group of such tales, namely the tales of the two giants who have a baking-oven or tool in common, is restricted to a relatively small area in northwestern Germnay. These tales also present more variations and greater complexities in their motifs. In view of these facts it seems altogether unlikely that there is any basis for the theories of the origin of the belief in giants in such meteorological phenomena.

Localization of giants to certain places produced many humorous stories intended to portray their great strength, their greedy appetite and their stupidity. It was natural, too, that their dealings with one another and with men should be the subject of many tales. Traits of the dwarves, elves and demons were also ascribed to the localized giants, so that they frequently played the leading rôle in tales which rightfully told only of other supernatural beings. Substitutions of a dwarf, elf, demon or the Devil occur frequently enough to show the great extent to which giant tales were confused with those of other mythological beings. Similarly contamination with the heroic tales of the exaggerated feats of knights and warriors and with fairy tales often placed the giants in the rôle of a warrior, a tyrannical ruler, a robber or an ogre.

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